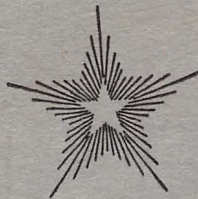


THE STAR

An International Magazine

JULY



1928

Who Shall Give Thee Comfort?
and
Liberation and Happiness

J. Krishnamurti

The Search

A. P. Warrington

America's Acceptance of Truth

A Symposium



PRICE FORTY CENTS

Special Ojai Camp Number

Y, 1928

THE STAR

VOL. I, NO. 7

T·H·E S·T·A·R

THE STAR is an international magazine published simultaneously in twenty-one countries and fourteen languages—Bulgarian, Danish, Dutch, English, Finnish, Flemish, French, German, Italian, Norwegian, Portugese, Russian, Spanish and Swedish. It has representatives in forty-seven countries.

Each number of the magazine consists of two Sections THE INTERNATIONAL SECTION, copy for which is prepared and distributed by the International Editorial Board from Eerde, Ommen, Holland; THE NATIONAL SECTION, which is prepared by the National Editors in each country.

PURPOSE

1. The main purpose of THE STAR is to proclaim the message of Krishnamurti the World-Teacher. The essence of this message is Happiness through Liberation.
2. THE STAR desires to create the miracle of order over centuries of chaos and to bring about the true and harmonious understanding of life.

POLICY

1. THE STAR will deal with all the problems and with all the expressions of life. It seeks to cultivate intelligent revolt in all domains of thought and thereby create a synthetic understanding of life.
2. THE STAR cannot be used for propaganda on behalf of any particular society, sect, or creed, but welcomes articles on such subjects as Sociology, Religion, Education, Arts and Sciences.
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Who Shall Give Thee Comfort?

By J. KRISHNAMURTI



WHO shall give thee comfort
In the days of thy trouble,
In the days of thy sorrow?
From whom shalt thou seek
The consolation of thy heart,
The satisfaction of thy mind,
In the days of darkness,
In the days of affliction?

As the rain cometh
And falleth on the land
In due season,
So, O friend,
Sorrow descends on all,
And it shall spare none.
The poor who are humble in the ways
Of life,
The wealthy who are arrogant in their hearts,
The oppressor who maketh the land to cry,
The ruler who is far from the peoples,
The ardent lover of God,
The pursuer of fleeting pleasures;
Yea,
None shall be spared.

Shall the offering of flowers
In the temple
Bring to thee the lasting comfort
That thou seekest?
Shall the chant of many voices
Chase away from thy heart
The shadow that covereth it?
Shall the perfume of incense

Drive away from thy mind
The anxiety that over-layeth it?
Shalt thou forget the oppression
Of thy heart
By the consuming of drink?
Shalt thou chase away the shadow
By the company of many friends?
Shall the multitude of rejoicings
Bring to thee the consolation
That thou seekest?
Shall song and music
Entice thee away
From thine affliction?
Shall the fleeting love
In its delight hold thee back
From thine aching heart ?
O friend,
As the dark cloud
Blotteth out the sun
And casteth shadows on the land,
So in the days of laughter
Sorrow shall encompass thee about
And destroy the smile on thy face.

In the days of mine illusion,
When darkness lay about me,
I sought to overpower
The sorrow-laden heart
With the multitude of rejoicings.
Every abode of music knew me,
Every flower of decay held me,
Every jewel of the eye enticed me.
The cool temples
With their great shadows
And the cooing of many doves,
Gave the passing comfort of a day.

The Gods thereof
Played with me
In the innocence of their greatness.
They whispered to me of the life
In the haven of their rest.
The preachers thereof
Lulled me to sleep
By the words of their books,
And the promises of a reward
For my good deeds.
The perfume of the sacred flowers
Gave to me of their comfort.

As the leaf is
The plaything of the winds,
So was I the toy
Of sorrow.
As the cloud is chased
By the cruel winds,
So was I driven
From shelter to shelter
By the mutterings of affliction.

But now,
O friend,
I am beyond
The haven of the Gods.
The limitations of the preachers
Of books
No longer bind me.
As the soft breeze
That plays about the temple,
So have I become.
Not a thing shall hold me,
For sorrow is the companion
Of the seekers of shelter.

Yea,
I have found
The eternal abode of happiness,
I have opened up
The fountain of lasting joy.
I am beyond sorrow.
I am liberated.

My Beloved abideth in me,
We two are one.

O friend,
I tell thee
As behaviour dwelleth with righteousness,
So eternal happiness abideth in thine own
heart.

This vain search
After the desires of thy heart
Among the flowers of decay
Holds thee in its shadows.
Thou canst not escape
This fury of sorrow
In a moment of forgetfulness.
No God will give thee
The happiness thou seekest.
No mutterings of sacred words
Will loosen thee
From the cords of affliction.
There is no way
To that abode of lasting happiness
Save by the union of the self
With the Beloved.

Conceal not thy heart
In the sanctity of thoughtlessness
As the bird of prey

From the open skies
Examines the fields of the earth
For its food,
So thou must look into thy heart
And destroy the shadows
That are concealed therein.
For in the shade
Hides the self.
There must be never a moment of ease
Or the satisfaction of contentment,
For thou shalt not behold
The face of the Beloved
In a heart heavy with stagnation.
There must be revolt
And great discontentment,
For with these
Thou shalt purify thy heart.
Who shall give thee
Of these things?
Who will purify thee
Of thy stagnation?
Who shall uphold thee
In thy ceaseless struggle?
The perfume cometh forth
From the heart of the lotus.
O friend,
I tell thee
As behavior dwelleth with righteousness
So eternal happiness abideth in thine own
heart.

Truth that is Liberation and Happiness

By J. KRISHNAMURTI



As a tree is burdened with many leaves, so is man with anxieties, worries, troubles, pleasures, and joys. As the leaves drop off and wither away during the autumn, so from the man who has attained Liberation and Happiness there drop away all sorrows, all pains, all pleasures. He is eternally one with great happiness, lasting and perpetual. For whatever you establish within yourself can never be doubted, nor can there ever be reaction against that which you have built for yourself. Liberation and Happiness and the attainment thereof lie in your own hands, are within your own power to reach, are the end for all. If they are firmly established within the heart and the mind of the seeker, though he may be burdened for many days as the tree with leaves of anxiety, of sorrow and of pleasure, yet he can make his anxieties, his sorrows wither, he can make them drop away as the leaves in the autumn.

As there is no doubt for me of the attainment of that Happiness, so during my talks here I have been trying to establish in your own minds the vision of Liberation, so that there shall be no doubt for you, so that you for yourselves will see the reality and grasp the truth of this vision, so that when you are in the world, away from this place, there will be no question, no doubt, no anxiety, no seeking, no searching anew or again a groping in the darkness. When once you have established the reality firmly within yourselves, you can always retire to that secluded place in your mind and heart, to seek knowledge, to seek enthusiasm and aspiration.

For those who seek, there is only one source of enthusiasm, delight and happiness, and that is within themselves; and those who rely on others for encouragement, for happiness, will fail in their search.

And those who have been fortunate enough to be here during these days will, I think, have firmly established truth within themselves, so that henceforth there will be no groping in search of it. For in yourselves you have created, in your own minds and in your own hearts, the edifice, the altar and the temple in which you can worship without any external things—your god being yourself and the attainment of Liberation and Happiness.

In attaining that Liberation and that Happiness, you must have capacities of love, of devotion, and great energies in order to build this edifice of magnificence, so that whatever you have built will be of your own construction, of your own material, your own sufferings, your own pleasures. For whatever is created with your own hands, will last forever, and whatever is created with the hands of another will not last a single day. If that is well established within yourselves, your groping for the truth is at an end.

As when the rains come the little streams and the great rivers are swollen with waters and draw nearer and nearer, hastening towards the sea, so when the

Beloved comes, when the Beloved is with you, will you attain more quickly; the rivers of your hearts and minds will be burdened with many waters which will hasten you towards that goal which is Liberation for all. So that, if you have that mind and that heart, time as such does not exist, you need not wait for evolution to hasten, to urge you on, but because you have perceived the Beloved, because the Beloved is with you, you will have your hearts and your minds enlarged—even though it still takes a very long time—so that you will enter into that ocean of Liberation and Happiness. The weak will be made strong, and the strong will quicken their strength. Those who love will have their love magnified and glorified, and the sorrow-laden will seek comfort and they will have comfort, for in themselves alone lies the comfort which they seek. It is because the Beloved is with you that all these things are possible. If you have found, and you have the capacities for great devotion, great energy and love, you will hold the Beloved in your heart and in your mind in times of great sufferings and great anxiety. Because you have the Beloved within you, as I possess Him eternally within myself, because you have for a moment perceived Him, you must love Truth, for Truth is the Beloved. Truth is the only thing after which each must seek, after which each must struggle, setting aside all things in search of the Light that will enlighten him on his path to peace.

During our talks here, I have opened my heart so that you can perceive my Happiness, for that Happiness is my Beloved's Happiness, and I want to give that which I possess to others. Because my Beloved has filled me with His love, there is for me no striving, no struggle, no groping and searching and being satisfied by the fleeting, by the passing. So I would give in my turn of that love to you, and hence to the world at large. Because there is suffering around, because there is sorrow and pleasure that is passing, those who have tasted this love which is within themselves, which is that of the Beloved—they will give, they will fill the hearts of the suffering, the sorrow-laden, the weak and the strong.

And it is for this that you have been here for so many weeks—that you may have a new understanding, a new purpose well established within you, so that when you go out you can become the source of life for yourselves, so that you will become eventually liberated, as time progresses, and enter into that Kingdom of Happiness.

I would like once more to dwell on the importance of our behavior, our conduct, because with behavior and conduct righteousness dwells, and because of that I would remind you of your responsibility towards the people that are coming within a few days. I do not know how much you have understood what I have been talking about during the last weeks, but by the questions that have been put to me—whether I was certain of my message, whatever that may mean, whether I was certain of my work in the world—there are many here who have not quite understood, but that is not of great importance; but what is of great importance is that those who have not understood should not take the responsibility of interpreting what they have not understood to others. Because people will consider, since you have been here, that you have understood, that in some mysterious manner you have been transformed into the shape of the Beloved;

and as you yourselves know, some of you, though you have not absolutely understood, have perceived, have realized, have opened as the flower does to the morning sun. But before you can convince, before you can talk, before you can give of that Happiness and Liberation to others, you must be absolutely certain for yourselves; that certainty—though everyone will maintain that he has it—that certainty must show itself by the conduct, by behavior, by actions, by words and by deeds throughout your life, throughout the days of the Camp. As I said, people will believe that you have been changed because of your stay here; I think it is true that you have been changed, that your eyes and your minds and your hearts have been widened and made to see more fully. But I should be very careful of using that responsibility, of acquiring the idea that you are superior to another. Real simplicity, the desire to help, and not in a particular way that you want to help, must be born; and if you really have affection and love which are the outcome of gropings and of sorrow, of longings and of great desires, you will be able to help others, for if in this individual development about which I have been talking lies Liberation, the only purpose of that is to enable you to give of that Happiness and Liberation to others.

So I should be very careful—not that I do not want you to be enthusiastic, because once you have seen the light, felt the love of the Beloved, you are always burning, you are always as the dancing star, but you must act wisely, carefully, discreetly, dignifiedly. And this applies, do not think to someone else, but to each one separately and individually.



A Crowning Work

By A. P. WARRINGTON



WE approach the review of a book by Mr. Krishnamurti with a feeling of hesitation, not to speak of one's own unworthiness. His latest work, *The Immortal Friend*, has just come from the press of Boni & Liveright, New York (\$2.00). In the issuance of this work Mr. Krishnamurti has bestowed upon his readers an inestimable blessing. It is the gem of his productions. Difficult it is to estimate its value, because it will mean so many different things to so many different people. As poetry, it will be measured by certain well recognized standards; these measures will undoubtedly be applied as they always are. The craftsmen have their work to do, and that is the way they do it. But the real test of all of Mr. Krishnamurti's works lies in the application of the higher measures—measures that determine the changes wrought in one's nature by the reading of his words.

Although *The Immortal Friend* is the story of how the Poet-Teacher found his Beloved, in his quest for the happiness that should be eternal, yet the poem may be read as a mystical story of race attainment—that attainment by humanity as a whole which it must ultimately achieve when its goal finally is reached.

The Immortal Friend marks a crowning step in a series of inspiring works by the author on the Path to Liberation. The first was *At the Feet of the Master*. This showed the way to the Teacher. Later, *The Kingdom of Happiness* appeared, disclosing the need for a world of happiness and the way thereto. Then came *The Search*, representing the aspirant eagerly bent upon the search for the eternal; and now we have *The Immortal Friend* revealing in the most exquisite and inspiring lines the mode of attainment; the means whereby the author poured himself out into the very life of the Eternal Companion, the Teacher of Teachers, as "the dewdrop slips into the shining sea."

The poem opens with a disclosure of how the author met his Beloved.

I sat a-dreaming in a room of great silence,
The early morning was still and breathless,

. . . .
Seated, cross-legged, as the world knows Him,
In His yellow robes, simple and magnificent,
Was the Teacher of Teachers.

Looking at me,
Motionless the Mighty Being sat.

Then follows a great rhapsody of delight over the union that has come.

And then a retrospect showing the stages passed through in lives gone by; the motives that inspired the pleasures that turned to pain; and—much as

has been recounted in the story of the Buddha—the nature of his search for God, through many channels, in which one sees how in the answers given by the devotees of these channels, each believed his own path to be the only one. Such were the experiences which the struggling soul of the author passed through before he could say:

My search is at an end.
In Thee I behold all things.
I, myself, am God.

A multitude of forms, vivified by the Beloved, are implied in the sweep from the highest to the lowest.

Thou art the naked beggar
That wanders from house to house,
Wearily crying for alms.
Thou art the great of the land
That are rich in possessions and books,
That are well-fed and satisfied.
Thou art the priests of all temples
That are learned, proud, and certain.
Thou art the harlot, the sinner, the saint, and the heretic.

This immortal poem parallels that of *The Light of Asia* in spirit. Those who read it will enjoy a pure delight in the beauty of the lines, in the loveliness of the imagery. But its value lies far deeper than in the enjoyment of that greatest of arts—poetry. There is a note within it that thrills; a note that awakens something within one that plumbs deep; something that arouses an up-springing hope that promises to lead to the true wonders of life.

I am writing this with the call of the press in my ears, but let me close by relating an incident:

If my memory serves me, the opening verses of this poem were read by Mr. Krishnamurti soon after they were written, and under rather striking circumstances. It was at Krotana, in Ojai Valley, and the date was January 11, 1927. A few days before (December, 1926) he had spoken in the Music Room of the Krotana Library—as it happened, standing under the beautiful picture representing Eternal Peace. He had on this occasion shone forth the radiancy of a Presence—a Presence which we believed to be that of the World Teacher—had shown it so clearly that at the conclusion all left the room in great silence.

Naturally, therefore, as Mr. Krishnamurti stood on the terrace on January 11th facing the valley and its impressive wall of mountains, the audience gathered at his feet were keenly expectant. He read. And, as said, I think the lines were those in the beginning of *The Immortal Friend*.

But on this occasion when all were so expectant, there were those among us who believed that the Presence we felt was not as before, but was that of

another—even the Buddha Himself. And then the striking incident occurred.

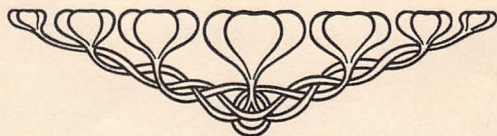
While Mr. Krishnamurti was reading the closing lines, there fell a few drops of rain. Suddenly, as if out of the mountainside, a rainbow appeared. And then all was over.

When the audience had gone, and while I felt still under the spell of the occasion, a friend came to me and said that he had somewhere read, or heard the tradition, that once when the Lord Buddha had spoken, and the audience had gone, a woman came and begged of Him comfort because of the loss of a relative. Before the Lord replied, He drew her attention to a little sprinkle of rain that had begun to fall, and then to the rainbow that followed. The Lord then spoke to the woman, using this occurrence to show the transitoriness of earthly existence, and the beauty and delight that follow for those who understand.

And ever after that, it is said, that whenever the Buddha appears in person to inspire the words of a true teacher, there falls a sprinkle of rain, and appears a beautiful rainbow.

The Way Within

In the confusion of life many temples, many religions, many authorities exist, and hence there is agony in the mind. I want to empty your heart of its weariness; I want to show you the way to happiness for yourself. It is not in the goal or the absolute of another, it is in the goal and the absolute of yourself. Happiness can only come from liberation, from the freedom of chaos, the freedom of desire, of agony, of continually waiting. It brings you to the goal which is the recognition of the unity of life. That goal of happiness is attained through an understanding of life through the mind, the emotions, and the body. An harmonious understanding of life will bring about the miracle of order through the chaos of centuries.—*Krishnaji*.



SUPPLEMENT

The

INTERNATIONAL

OJAI STAR CAMP

CONGRESS

MAY 20 TO 28, 1928



KRISHNAJI

International Ojai Star Camp Congress

OJAI, CALIFORNIA, MAY 21 TO 28, 1928

By THE EDITOR, M. R. H.

Last year Krishnaji wrote in *The Server* for March, "The most important work that lies before the members of the Star in America is the building up of the Camp. I think the members themselves will realize, when once they attend the Camp, the real value of such a gathering. Among the shadows of many trees, and among the high mountains and blue skies, they will perceive the reality for themselves; once having felt the thrill of Truth, they will be able to live according to that Truth, and to make the world around them like unto the Kingdom of Happiness. If they are wise they will drink of that fountain of Truth and go away with a certainty which should help them to break their fetters."

Thus Krishnaji wrote, counselled, and prophesied. And the members of the Star heard, responded, and fulfilled his prophecy.

The 1928 Star Camp, of which he spoke, has come and gone and met with a success that was a delight to him and to all who attended. The setting that he described among the beauties of nature was found in the charming Ojai Valley, near the little village of Ojai, "among the shadows of many trees, and among the high mountains and blue skies." There the Camp was pitched and approximately 950 members gathered and dwelt in great harmony and happiness, together with their beloved Krishnaji. Many had come to worship Krishnaji, but they ended by worshipping Truth and loving Krishnaji. "I have no disciples," he said, "follow the Truth within yourselves, for Truth is life. You did not come here to listen to me, but to discover yourselves. You must discover life for yourselves. Man is caged. Instead of breaking the bars of his cage and becoming free, man gilds the bars. I will show him how to break them. I am happy and I want all men to be happy. I do not want followers or disciples, I want men to listen, to learn to look within themselves, for there they will find the Truth."

And many understood him. Some were uncertain how much they understood. There were mighty problems to solve and he helped to solve them. There were vivid questions, vital questions, and he answered them from the viewpoint of the One Life. He made people think. He made them deeply ponder. They felt the thrill of the eternal Truth he expounded, and, as he hoped, went away better equipped to understand the perplexities of life, and to break the fetters of the mind that limit the comprehension of eternal realities.

Speaking of the Camp itself, it is difficult to describe its beauty. On approaching and viewing it from the adjacent hills over which the road to it passed, with its something over 500 picturesque, multi-colored tents, and its white buildings, its roads, trees, and decorations, one thought of a jewelled city of the Orient, in a rare setting of mountains and hills of azure beauty and grandeur.

On entering the Camp itself one heard mysterious music penetrating the entire grounds. It came from a building almost hidden by trees on a nearby hill, and the sounds were broadcasted by amplifiers. Many hours each day the Camp was thus flooded with delightful music. There was also a splendid concert by rare artists each evening before the Camp-Fire. Music was a real feature of the Camp.

The arrangements of the encampment were exceedingly well made. They were carried out by twelve complete departments, each with its own tent and chosen workers. The spirit of devotion and co-operation expressed in service was impressive beyond words. To meet a District Attorney acting as policeman at the gates was no less surprising than to see a Lawyer, a Banker, a Bishop, an army Captain, four Priests, and a Florist, washing dishes for about 950 people, and doing it three times a day. All the cooking and cafeteria service was done by devoted men and women from many walks of life, all of them mem-

bers of the Star who volunteered their services. And it was so well arranged that few if any missed the important meetings.

No less faithful were those who served in the well-equipped hospital. There were five registered physicians, also osteopaths, chiropractors, surgeons, dentists, and a staff of trained nurses, all members of the Order and all ready to serve in case of need. To give the names of all the faithful workers would mean mentioning hundreds.

Large numbers of Press representatives from many cities visited the Camp and were given the courtesies of it for one day. Without exception the reports in the newspapers were fair, kind, and interesting. Very many of the reporters had personal interviews with Krishnaji and were enthusiastic about the privilege. We shall print some of the Press reports and interviews in the August number of this magazine, as well as more details of the Camp in some articles and impressions by members. Space in this number does not permit entering into more complete details.

Many important Conferences were held, some of them of immediate interest only to members of the Star present at the Camp and they will not be printed in *The Star*. The Camp-Fire Talks by Krishnaji and the complete Questions and Answers are to be published in book form before the end of the year. The following are the reports of some of the principal events, given in the order of the program.

MONDAY

The morning and afternoon of Monday were given over to caring for arrivals, registration, assigning tents, etc. The most important event of the day was the

INFORMAL OPENING OF THE CAMP.

At 8 p. m. as the darkness encompassed the valley and surrounding mountains, the newly-arrived members made their way to the top of one of the nearby hills where a large pile of fagots, arranged in a pyramid, had been placed for a Camp-Fire. Each of them carried a spot-light in his hand, and as they all thronged in and out of the wooded, natural gardens, they made a unique and strongly appealing impression. Some one who saw the whole from the val-

ley said it looked like a procession of flickering stars ascending to the dark sky, or a swarm of colorful fire-flies flitting onwards and upwards into the night. Along the pathways, on the trees, were hung large transparent lanterns in very beautiful colored designs, with stars as a central motive for the patterns.

On arriving at the top the members seated themselves on the ground in a semi-circle near the pile of fagots. In front of them, among the trees, was a platform for the musicians. The programs given there were very fine indeed and served to prepare the senses for the harmonies of the mind and heart that were to follow.

MR. KRISHNAMURTI:

Before I light the fire I would like to tell you a story. In the long past ages there lived in India a Brahmin. Every morning he used to perform the rites of lighting the sacred fire, and he had before him the sacred water, the fuel, and all the necessities that he used in his ceremony. And one day while he was performing his rites, his cat came in and disturbed him by rubbing itself against him; so in order to continue his ceremonies, he tied the cat to a bedpost, and then went on with his rites. As time went on his disciples, who had noticed how the guru had tied a cat to the bedpost, thought that thus tying a cat was somehow necessary to the ceremony. So after their teacher was dead they always tied a cat to the bedpost as the central part of the ceremony. That is an instance of how a superstition is created.

I am explaining this because I feel it is necessary for all to understand that lighting of the fire, and my singing Sanskrit chants, should not become superstitions; and that it is not necessary to light a fire in order that there may occur a meeting of this kind. So with that clearly in your minds, I am going to sing a chant as a song; do not let the idea grow up as a superstition in your minds that it is necessary at all. Just as you would listen to a German song, or a French song, please listen with the same interest, but not attributing forms, ideas, or creating superstition. With that I will light the fire.

★ ★ ★

In a few moments the flames were leaping high, and the whole company was re-

vealed. Krishnaji then chanted a Vedic hymn.

Mr. Zalk, manager of the camp, followed with an address of welcome.

MR. ZALK:

I have the very happy privilege of welcoming you to this Camp. We of the Camp Management have worked hard in our endeavor to make you comfortable. We have proceeded on the theory that even Star members are entitled to humane treatment!

Our ideal has been to have a perfect Camp, and with your help and coöperation we hope to achieve that ideal. In a very true sense I do not feel that I have the right or the power to welcome you to this place; rather do we welcome each other here like brothers who have wandered in far places through great distances, and who at some appointed time meet each other in a well-loved home.

The first thought I want to bring is that this Camp is yours; every blade of grass, the hills, the great branching trees, and the blue sky overhead are yours. Here are both a home and an ideal, and for that reason it must grow dearer as we share it together. Having in mind to make this a perfect Camp, I wish to ask your coöperation in a few important directions, so that we may achieve that purpose.

First, please carefully read your folders; they give the description of the Camp and the requests of the Management. Every one of these requests and suggestions is designed so that we may be in harmony together, and so that all may coöperate for the common good.

The most important suggestion is that you exercise at all times great care as to fire. You can see for yourselves the dry grass and the trees, and can imagine what would happen if by chance a lighted match fell among them; our Camp would be ruined. And so there is a sacred responsibility with each one to guard against the fire risk. Let each one constitute himself a fire-warden with duties to guard the Camp against that menace.

I also wish to remind you, as you might forget it, that the morning meditation hour is 7:15 at the Oak Grove; the signs point the way to that place. Our Camp is now open.

MR. JINARAJADASA, VICE-PRESIDENT OF THE THEOSOPHICAL SOCIETY:

Friends from the north, south, east, and west. Our gathering here has reminded me of some stories told to Indian children. One of the stories is as follows:

Once upon a time a quail, a boar, a buffalo, an elephant, a saint, and a king all went to heaven. Thus the story starts in a rather startling way. We can well imagine a saint or a king going to heaven, but cannot imagine an elephant, or a quail, or a boar, or a buffalo doing so. But, says the story, they all went to heaven, and this was the reason:

The quail once scratched a little hole in the ground and laid her eggs there. She raised her brood and after some weeks flew away leaving just that little hole. Some time afterward there came along a wild boar and she had an idea when she saw the hole. She scratched and made the hole larger and there she laid down and littered and brought up her family. And then in due course she and her little boars went away, leaving a larger hole.

Time passed and the buffalo came along. Now our Indian buffaloes are very fond of wallowing in water; they go deep down in the mud with only the nose sticking out, and have a glorious time in the water. This buffalo scratched and made the hole much larger, and when the rains fell there was a nice little pool, and she had a good time there in that watery bed. But she also went away.

Then came the elephant. However, by this time the waters had dried. But the elephant thought it a very nice, soft place; she stamped round until the hole grew still larger and then made it her home. At length she, too, went away.

By this time, as you may imagine, the hole was of fair size. Then one day a holy man, a saint, passed that way. He looked at the hole and then went to the city where was the king of that territory, and he said to the king, "Oh king, I want you to do a particular piece of work." The king promised. Then he brought the king to the hole and said: "Here is a large sized hole; make it larger; make it into a tank so that the waters and the rains may be kept for irrigation of the fields of the people." And the

king saw what a brilliant idea it was; that at least half the tank was already dug. So they spent what money was necessary and built a fine tank. There was a formal opening of it, speeches, and congratulations. In those days there were no newspapers, but there were correspondents, and everyone said what a wonderful king this man was, and gave him credit for the tank. So of course the king went to heaven, and necessarily the holy man also who suggested the tank to the king. But God, on his books, had written as makers of the tank, not only the king and the holy man, but also the elephant, the buffalo, the boar, and the quail; so they all went to heaven.

That reminds me of another story that pertains to our gathering here—another famous story told to the children of India. The Indian squirrels have three stripes on their backs, and they tell the children that the reason squirrels have these stripes is as follows:

Once upon a time when God manifested as the great Indian king Rama, Rama led his armies to the south of India and desired to go to the island of Ceylon. But there were twenty miles of water, so it was necessary to build a bridge. Now Rama's allies were monkey people and had magic power. They took off tops of mountains and dumped them into the sea. They commenced to build a bridge before the army could pass over. The bridge was nearly completed, save for one tiny gap, one small hole. The squirrel saw that the bridge could not be completed until the hole was filled. And the squirrel brought a little nut which just filled the hole, and so the bridge was complete and the king's army passed over. King Rama took the squirrel in hand and by way of thanks stroked the squirrel down the back. And that is why the squirrel has three marks of the fingers made by the king.

Now here we have come from all parts of the United States and many another country also. We have come here for a Star Camp. There is one, Krishnaji, who is leader and gives a message. We sit and listen. Yet just as the tank was not alone made by the king, nor alone by the holy man, but also by the quail, the boar, the buffalo, and the elephant; and just as before the bridge for the army of the divine

king Rama could not be complete until the squirrel had to give his contribution to fill the hole, so the success of such an undertaking as this Camp depends upon us all. And so, whether we are only quails, or boars, or the larger elephant, we are all in the great plan as contributing to the success of this camp.

I would like you to remember the moral of these two stories. A great undertaking comes to its success, not because there is a great architect, a great leader; but only because every one gives his understanding, his sympathy, his little co-operation to the success of the whole. We have come here. Why? To listen to Krishnaji? Yes, that is true; but not to listen to him for ourselves.

Many of you have come from Star groups and Theosophical lodges, and those who are not able to come are anxiously waiting for your return in order to gain from you something of the inspiration which you will receive here; and also often from towns where there are no sympathizers who have pledged themselves to your beliefs, but there are neighbors and friends who know of your coming here. They in some mysterious way are represented here, because you, their acquaintances, their friends, are here. We have to come, not only in our individual capacities, but as representatives; and when we go back from the camp we must see to it that we take the influence of the camp and pass it on.

Some of us may be able by our lips and some of us with our pens, to pass on our influence; but others among us can only pass it on by the friendly smile, by the sympathy we show to others in their suffering, by the humble lives that we live.

But remember, we are here for the sake of thousands, nay millions, who cannot be here. Let us, therefore, this week see if we cannot make the utmost of the opportunity given to us, not for our inspiration, but in order that there may be more light in the world.

That this may be done there is one essential. We must try in these days to live, not for ourselves, but for others. Each has his unique personal problem, his difficulty, his anguish, his pain; they are like the shadow that follows him; but at least for this time, in these few days, let us try to deny our personal griefs to live for a while in the

glad happiness of the gathering in order that we may understand the wisdom, in order that we may come nearer the Great Teacher. If only we can thus forget ourselves, remembering that we are the representatives of the great masses who cannot be present, then, I feel sure, we shall go away from the camp all shining, as it were, with some invisible quality, so that when we return to our homes we can pass on the great message; that we shall hear the great message, that we shall understand with our minds and our intuitions.

So, friends, let our conduct these days be such that in after days we shall remember these evenings under the open skies, with the far-away stars looking down upon us, and the friendly hills surrounding us. A wonderful time of opportunity is ours. We shall make the utmost of it, if we remember that we have come to this Star camp, not for ourselves, but for the whole world.

MR. WARRINGTON, VICE-PRESIDENT
KROTONA INSTITUTE:

Brothers, it is a great pleasure to greet you, the pilgrims to this Valley of Beautiful Dreams.

Some great mind, great spirit, whom we have never seen, sometime, somewhere, has dreamed a beautiful dream. The scene of that dream is where you now rest, the actors in that drama are yourselves. Each of you has volunteered for that great play and each has been assigned his part. This drama is a beautiful drama of life, a drama of the new life, a drama that shows how the spirit of the earth which has long been entangled in matter may be released for the full expression of itself, so that matter may no longer tyrannize over the spirit which is universal, which exists for the consummation of all experience.

A few years ago one of the lesser ones living amongst us caught a fragment of that dream, and dreamed of the time when pilgrims should come to the beautiful world of California and enact a drama drawn from the history of a great life;—indeed seven great lives typifying seven of the lives of the Great World Teacher. One of those dramas was given at Krotona in Hollywood and it depicted the life in some measure of Him who is known as the Light of Asia. Later another was presented and still is be-

ing played every year. This depicts in some measure the life of Him who is called the Light of the World.

But now, brothers, another drama, a living drama, is being enacted—a drama in the life of the Living Light—the Light that is expressed among us here, the life that brings to us the voice that speaks openly only in millenia of time; and you are the actors in that great drama. The voice tells us that we must be free men; that we must not be content with things as they are; that we must express the uniqueness of our own being; that we must learn to find the way by simple means.

You, my brothers, have already some measure of freedom, else you would not have broken your chains and come here; and you have already something of dissatisfaction in your hearts and in your lives, else you would be tied down to your traditions and not be here. Something of the expression of the uniqueness of your own being is found within you, else you would not be carving your way along these original lines, leaving behind you family and friends who do not agree. And something of the pure beauty of simple-heartedness has brought you here.

Thus are you in some measure qualified to play your parts in the world drama, a drama which is to enlighten the world for future ages, a drama that is to bring joy and happiness and beauty to the world. Brothers, if we are to play our parts in this wonderful drama, we must take our minds up into the realm of understanding, as far as we can, and stretch them so that we may grasp the deeper, inner meaning of the message which the voice speaks to us here. We must take our hearts and lift them to the highest empyrean of realization, straining them to love with the extremity of our power, that we may understand something of the beauty of the love that will pour into our hearts when the voice speaks, when we feel the presence.

And so, brothers, I offer you this happy greeting, expressing to you the hope that our hearts and our minds may find for us that which we came to find, and that we shall play our parts with royal magnificence. Then perhaps shall the great dramatist some day say to us, "Well done, my good and faithful children."

MR. PRASAD, NATIONAL ORGANIZER
FOR THE ORDER IN INDIA:

I have an album in my memory in which I make a collection of incident-pictures from the life of Krishnaji, and I am going to take out one or two pictures from that album and show them to you.

We are in a train going from Bombay to Madras; Krishnaji and Dr. Besant are traveling in it. At a certain wayside village station, far away from any large city, thousands of people have gathered. They have heard that a great spiritual Teacher is to pass that way. They have heard of it, not through newspaper advertisements, but by word of mouth, and thousands have gathered from the surrounding villages. Many have walked ten or fifteen miles just to have a brief glimpse of the Teacher.

The train stops and thousands rush along the platform to find where this great Teacher is. At last they find him. They cannot speak to him as he does not speak their dialect; but they do not mind, they just get a brief glimpse of him, and then they go away well satisfied.

The second picture is from Benares where we had our first Indian Star Camp. It is the very last day of the Camp, at the last fire, the flames of which rise nearly thirty Camp-Fire. We have gathered round the or forty feet. We do not expect a speech from Krishnaji; and have gathered there merely to be near him, but Krishnaji begins to speak. He speaks in the voice that is filled with deep affection, even human affection, as we know it. The voice is tinged with sadness almost, as he expresses a regret that we do not find it easier to be kind and affectionate to all around us, but rather that most of us find it easier to be cruel and selfish. And so there we are given a glorious vision of the tremendous quality of the human affection of the Great Teacher.

The third picture is of Madura, the sacred city in South India, where some of us go with him for a visit. One day we all go to visit one of the most sacred temples there, to view the wonderful architecture of the temple. We feel the overpowering devotional atmosphere which has gathered there for thousands of years. We are standing in the *sanctum sanctorum* of the temple, and to a certain extent feeling awed by the mem-

ories that have gathered there; but also feeling sad at the decay of the surroundings of the temple. As we are about to go away with this inspiration and this sadness in our hearts, a Hindu lady, one who has been widowed in her youth, comes along with flowers and holy water to make her offering to the goddess of that temple. All at once she begins to sing a wonderful chant. Immediately we see that Krishnaji turns his face towards her in compassion and his countenance becomes completely transformed.

It is a divine vision for us because in that face we see his oneness with the whole world; we see his oneness with all the suffering of the world, which for the moment is typified in that one Hindu widow who has lost all her aspiration and happiness in her young widowhood. Krishnaji stands there as if living in the eternal, one with the essence of the sorrow of the world. And so we have a glimpse of the great scope of his vision.

These are but three pictures and I am sure that at the end of this Star Camp, after having been in this beautiful valley for seven days in the presence of Krishnaji, I shall have enriched the collection of pictures in my album of memories.

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KRISHNAJI closed the evening by reading from his book *The Immortal Friend*.

For some few minutes after he had finished there was silence, a communion of souls, in which he shared, and then the members stole away down through the wooded paths to their tents for the night. There was so much refreshing food for thought that it must have been long ere they slept, judging from my own experience.

TUESDAY

At 7:15 a. m. the members gathered in the Oak Grove for meditation, led by Mr. C. Jinarajadasa, Vice-President of the Theosophical Society. He read from Krishnaji's writings, and meditation followed. This was done each morning during the Camp.

At 10:30 all the members gathered in Oak Grove for the formal opening of the Camp by the Head of the Order.

MR. KRISHNAMURTI:

Friends, I am not going to welcome you to this place, because this is your place as well as mine. I hope you will consider the whole of the Camp here as yours, and treat it with care and behave in it with dignity; because I hold that behavior, that true politeness—not the superficial variety—is righteousness, because it is born out of consideration. So whatever you do in the Camp, let it be done with thought, not with carelessness, not with irresponsibility, but with that considerateness and grave thought that comes from the desire to find—to understand.

I have been wandering over many lands now, opening camps; and to me this Camp has a special meaning—not that you are a special people. You have the climate here which is special, you have the mountains, which mean a great deal to those that desire to understand, and you have a great many trees, whose dancing shadows give delight to your mind and to your heart. And you have the queen doves and many singing birds.

Now, if you come to such a place, you must come with the desire to understand, with the desire to find out, and with the desire to kill out in yourself those things that destroy and create cruelty around you.

Now, if you listen to that queen dove, you will see that speech is unnecessary, that meetings are grotesque, for the whole of Nature around is speaking eternally of the delight of life. Because human beings throughout the world desire to bind that life and not let it be free, there are misery and often struggle, constant pain, varying degrees of pleasure and rejoicing. You have come here not to listen to me so much as to discover for yourself.

I don't want to teach, for I hold that teaching is unnecessary. Teaching which controls, conducts, urges and moulds the lives of others is not true teaching; and if you but come with the idea to understand life, then you will find that there is no teaching.

I remember in India there is a particular well, away among the little bushes, where there is not much shade, where there is dust, where there are no dancing shadows, where there is an eternally blazing sun that burns up everything. To that well every

type of human being comes—the woman with the burnt earthen pitcher; the woman with the polished copper vessel, the young and the old, the sorrow-laden and the newly wed, the lover and the man that has forgotten his love. Everyone comes to that well to take of its water away to his home, to quench his thirst. And the capacity to draw the water depends upon the strength of the individual and the size of his vessel. Some come with small pitchers; but others with large vessels, so that they need not return every hour to that well to quench their thirst. Likewise, is it in life, in the understanding of that life, which is truth.

If you have the capacity to draw from that well of life, then you are the master singers of that life. Because I am the master singer of life, because I have found the strength to sustain myself, and hold myself, I would like each one of you to be the same. I would show to you the way of drawing from that life; so that you will nourish not only yourselves, but the vast world that needs sustenance, that needs the waters that shall quench their thirst.

Life is much more important than your innumerable beliefs, the understanding of life is much more vital than the bondage of innumerable creeds, religions, dogmas, and theories. And so, in order that you may draw from the waters of life, this Camp and other camps such as this are established. They are not meant to create the instinct to imitate, but to create the desire to go deep into the well of human understanding, not to avoid, not to put aside, but to understand and to confront life as it is.

These camps are established to make life the eternal truth. In my talks every day on that subject, I want to show that in life there is unity, and when you love life, there is equality; while in the expressions of that life there must be diversity, there must be difference, and there cannot be unity. The expression of that life is culture, and culture cannot be imitative; but most of you have the desire to imitate, to think along the set lines, and to bind your life to certain definite thoughts. By imitating, by repeating the ideas and thoughts of others, by having definite views which have been given to you, you think you are cultured, but that is not culture. True culture is the individual distinctive perception of the truth, and the creation of that truth which

is life in your daily thought and feeling. Do not agree with what I say, but use your mind and your feeling, and let there even be revolt, a vital disagreement, if necessary; and then you will see, if you are really intelligently discontented, if you are constantly arguing with yourself, if your emotions are sincere, that what I say is true, that what I hold is the eternal. But if you listen with the mere desire to usurp authority, to blind yourself, to hide yourself from the freedom of life, then you will find that sorrow is your eternal companion; you will find that as a shadow is ever with the tree on a clear day, so is sorrow the companion of those who fear the understanding of life.

After all, you have had various beliefs, you have adhered to various dogmas, you have given your life and your thought to creeds and to the bondage of religions, and with all this you have not found happiness, you have not got the desire, the burning longing for eternal freedom, from which alone comes happiness. You do not seek the ultimate freedom which alone can give eternal happiness. You want to move from one limitation to another; you want to move from narrow little cages to greater cages; but you do not have the desire to shatter all cages, to break open the bars that limit, that kill, that create sorrow. To create such a desire is the purpose of the Camp.

I hope that when you go away from this Camp you will never be satisfied; that in you will be established divine discontent, so that you will create a miracle of order over the centuries of chaos. You must be discontented in order to understand truth, in order to face life and the meaning of that life.

I was asked yesterday by a press interviewer, "Why not hold the Camp in town?" Because in a town there is no solitude, and you are caught up in the rush of things, with the jostle, with the constant rush. In order to understand life you must have solitude, you must have leisure in order to think and to translate that thought into daily actions. Most people are afraid to be alone, because they are afraid to face themselves. But you must have solitude in order to understand what I am saying—solitude of the mind, as well as of the body. Do not merely listen to the authority of another, do not congregate in vain discussions, but

think it out for yourself, even disagree, but intelligently. The freedom of life is much more beautiful than the bondage of life. You must struggle to attain that freedom, and so you must have solitude that gives you the strength for the struggle.

We are holding these Camps away from towns, because it is necessary to have detachment for the understanding of truth, detachment from your environment, detachment from your normal habits and feelings. You must, in order to understand, be impersonal in your examination of life; and hence the necessity to hold these camps far away from towns where there will be many mountains and great solitudes and many dancing shadows. The purpose of the camps is not to get people together to create unified ideas, nor to mould them into a particular pattern of thought or feeling, but to create the true culture that comes only when you perceive the truth for yourself, and when you are creative in your lives, due to the perception of that truth.

As I have found that life, where there is eternal unity, I have become the master singer of that life. I do not want you to believe, nor do I want you to reject, I do not want you to accept anything that I say, but to cultivate that intelligent understanding which comes only with true and intelligent revolt; be critical and intelligent, for it would be a pity if you repeated after the fashion of a parrot. Then you would create another religion, for which I have no desire; you would create other sets of beliefs, which will bind you, which will hold you. I want you to be free, for in that alone lies eternal happiness.

When you have solitude, when you have time for thought, you have time to create thought, you have time to examine that thought. It would be foolish to run from one meeting to another, and thus be occupied so that you can forget yourselves and hide your sorrows. You can never hide your sorrows, you can never escape the web that is spun around your life. So please seek solitude during this week; but don't become solitary, aloof, and stupid. That is another form of going to sleep. True solitude develops that true eye of inward perception, which gives exquisiteness to life, distinction to life, beauty to life. Don't do it because I say you must have solitude, but because you understand. If you want



TENT CITY—ONE SECTION OF THE OJAI CAMP



THE OAK GROVE, OJAI STAR CAMP

to create life, as an artist, you must be alone, you must have great visions and dreams, but as, unfortunately, you are not great artists, you would like to have innumerable meetings. I was told that it would keep people out of mischief, out of discussion and gossip. Well, if you want to gossip, gossip. If you want to discuss, discuss, but do not make meetings an excuse. We should rather be a congregation where people get together for true understanding. That does not lie in meetings or in discussions or in vain gossip.

Then I would request that you develop tasteful devotion. Devotion is one of the most lovely things; it is as soft as the shade of the trees, as delicious as the scent of a flower. A shade is never distasteful, a perfume always agreeable. So likewise should devotion be. And with that tasteful devotion comes unaffected seriousness. You are all so serious, but with affectation. You don't know how to be serious joyfully. It is false seriousness when you are not happy. You think you must be serious, and as a result real hypocrisy is created. My whole point is: I would rather you should be discontented, and disagree violently with what I say, because your mere seriousness kills life, because it is full of affectation. It is not creative or distinctive.

From all of this you develop beauty, which is essential for the attainment of that freedom which is happiness; you develop not only the beauty of the body, but the beauty of the mind, the beauty of emotions, and when you look at camps from this point of view, you will see that these camps are necessary. The camp is like a well which nourishes all, whatever their color, whatever their caste, their dogmas, their theories, or their religions; because all theories, all dogmas, all religions lead to that well of life, from which you can draw and quench your own thirst, satisfy your own desires, with understanding, with dignity, and with beauty.

It is much more fun in life not to follow but to create for yourself, not to accept, but to understand. I know it would be much easier to follow, and that is why you are all following, and accepting; but that is the last thing I want. I speak with authority, because I have the authority that

comes with understanding, with attainment, with the perfecting of life.

You can create such a well in this camp. I cannot create it. Look at an architect, who can draw the plans, but he requires workmen. Without the architect who draws plans, foresees, and gives proper perspective and proper proportion to his design, there is chaos. If there are no workmen, that building can never come into being. So each one of us must be an architect and a workman, in order to dig that well from which each can draw according to his full capacity, of the waters of life.

If you look at a camp in such a manner, you will be a changed person every day, you will have the enthusiasm that will carry you on for the rest of your life, instead of depending on the enthusiasm of others, on the ideas of others, on the culture of others. It will give you greater strength; greater determination to pursue the path that will lead to the understanding of life. When once you have established for yourself that goal, you are the master singer of that life.

To sum up the whole matter, the web of life is spun out of commonplace stuff, and that commonplace stuff you can control. You can give it originality, you can create greatness out of it, or you can destroy it by lack of understanding. The web of life and the spinning thereof is in your control, and not in the control of another. When you give over your life to the control of another there is unhappiness, there is authority which can be cut down like a tree, and the comfort of its shadow vanishes away. So if you would understand life, which gives eternal happiness, you must not be bound, you must put aside all the little cages of little comforts that you deem necessary for the sustenance of life; and in order to understand the web of life which is spun out of the commonplace stuff, you must be detached, and hence able to control that web with detachment and with understanding.

3:30 P. M. Conference

Mr. D. Rajagopal, International Organizer for the Order of the Star, stated in a few opening remarks that the Conference would be devoted to considering points of interest about the Order, the Magazine,

and then there would follow some explanations from Mr. Jinarajadasa, Mr. Prasad, and Krishnaji about some problems concerning the teachings of Krishnaji and those of Theosophy.

DR. JOHN A. INGELMAN:

NATIONAL ORGANIZER IN AMERICA:

Krishnaji and Brothers of the Star:

We meet here today in the joyous task of considering the ways and means of helping to establish in the world Krishnaji's great ideal of Happiness through Liberation. I would venture to suggest that the most important element in accomplishing this end is for each one of us as an individual to strive, first of all, to embody that principle within, for unless we can exemplify in our daily lives the principle of happiness, how can we expect to impress it upon a world that so sorely needs it?

We all know the main object of the Order of the Star is to proclaim the presence of the World-Teacher and to establish His ideals in the world. It is self-evident that insofar as each Star member fulfils this object and assists in giving Krishnaji's message to the world, does he himself inevitably draw closer to the Teacher.

To be in a position to fulfil effectively our purpose as Star members, we must steadily aim toward an increased understanding of the World-Teacher and His message. Our Star Headquarters is the outpost for this work in the United States, and let me assure you that there is never a dull moment there, for constantly there pours in upon us a steady stream of inquiry, enthusiasm, and devotion. On the whole, Star work in America is progressing steadily and satisfactorily; Star Centers have been established in most cities, and it is our purpose and hope, with your continued co-operation, to form at least one Center, preferably many, in every city in America. Some Star Centers have one meeting a week, others twice a month, some only once a month. The latter may be preferable in view of what Krishnaji has told us about fewer meetings. Most of these meetings, if not all, should be open to the public, and we should be very careful to make them as interesting and attractive as possible by alternating speakers from the ranks with outside speakers with subjects chosen

Each Center should be amply supplied along progressive and constructive lines, with Krishnaji's books as well as the official booklet of the Order, *Information for Inquirers*. We have been very short of printed propaganda but recently have published an excellent pamphlet of *Impressions of Krishnaji*, by an eminent Indian judge, K. S. Chandrasekhara Aiyar. We are to appoint a book representative in each locality.

One of the most important recent developments is the forming of the Star Publishing Trust in America, a branch coördinating with the International Star Publishing Trust. One of its activities will be to sell books, and the distribution of the International Star Bulletin; second, the publishing of the *Star Magazine*; third the making of lantern slides and later on, moving pictures. Mr. Scott Lewis will be in charge of this latter department. Each Star Center will be duly notified when the lantern slides of this Camp will be available, together with details of numbers, prices, etc.

Mr. Charles Hampton has made a complete tour of the country by motor car, showing the Ommen films of 1926, as well as the Adyar film of December, 1925. This tour has been a success and he is to be congratulated on his endurance and devotion to the cause. Who will volunteer to carry on this work so well begun?

The office of the National Star Lecturer has been abolished so that the individual understanding and viewpoint of a lecturer may not be construed as official. However, we are sorely in need of good speakers who do understand and who can teach Krishnaji's message that each individual should develop his own uniqueness, unhampered by outside authority or traditions.

It is our hope that Mr. Rajagopal, Chief Organizer of the Order, will consent to lecture for the Star in the United States during a period of five months beginning with October of this year. The success of his recent tour in Europe assures us that if he comes we will receive a powerful stimulus in Star work in America.

As National Organizer in America, I feel keenly the responsibility resting on me, together with the realization that the Star work is in one sense equally the responsibility of all of us. We have, with one or

two exceptions, a State Organizer in every state and many of them have been doing fine work. I prefer not to commit myself by mentioning any names. The State Organizer should be a source of power and inspiration—really a spiritual adviser to all Star members in his State.

Our national magazine, *The Star*, now has a subscription list of over twenty-five hundred. We feel deeply grateful to Mrs. Marie Russak Hotchener for the splendid and tireless work she has given to our magazine.

Our other publication, the *International Star Bulletin*, published at International Star Headquarters, Eerde, Ommen, Holland, is full of the most interesting and intimate news about Krishnaji. Each Star member should be a subscriber to *The Bulletin*, as well as to *The Star*.

As regards your Headquarters, 2123 Beachwood Drive, Hollywood, many of you may not be aware of what an intensely busy place it is. Every worker there does the work of two or three—with the exception of myself! A number of volunteer workers are always ready to come at an hour's notice to assist when the work becomes too formidable. This constantly brings out the beauty of coöperation in our Star work.

May I in a few words draw your attention to the immediate and imperative needs of your Headquarters? The devotion and selfless work of the members of Star Headquarters staff is beyond praise, but as our membership is steadily increasing, numbering now about four thousand, the work requires an addition of four members to the staff, especially in view of the intense activity now to be inaugurated in this country in connection with the newly formed Star Publishing Trust. Naturally any addition to our personnel will automatically increase our present deficit of nine thousand dollars, of which seven thousand is on a mortgage and two thousand on a note.

The self-sacrifice of a large number of our members is unique, but if our work as an organization is to be more efficient and useful, we must not be chronically hampered in a financial way. The Star dues were abolished as an experiment and of course we all would prefer not to see them reincarnate! I can therefore only ask every one

of you to please realize the absolute necessity of funds for our National Headquarters. So please do not be impatient with me when you receive my little love letters!

An approximate estimate of our expenses, enabling us to do more efficient work, would be in the neighborhood of at least fourteen hundred dollars a month, and needless to say, we would feel better if our indebtedness of nine thousand dollars were wiped out.

Undoubtedly a certain amount of financial worries due to a chronic shortage of funds might harmonize with Krishnaji's teaching that we should never become too comfortable; but I do not think he would wish us to imply that it is well for us always to be in debt.

Today we see exemplified that glorious spirit of self-sacrifice and coöperation in your very presence here, as each one of you has offered a part of himself in materializing this Camp. Until we meet again next year for another joyous Camp gathering, may each one of us feel that the spreading of Krishnaji's great message should be for him the essential thing in his life. It must not be done at odd moments or carelessly, but should carry with it that intense vitality and enthusiasm which springs only from direct contact with the truth which Krishnaji embodies.

In proportion as we understand Krishnaji will our enthusiasm grow. As we fulfil our duties as Star members, our work becomes a joy, though we know that enthusiasm, devotion, even understanding alone cannot accomplish our objective. Therefore, we must all use our forces well and effectively. In our work for the Star, we must never lose sight of the essential requirement—intelligent understanding. To assist us in this our endeavor, Krishnaji is drawing us together in this Camp. May we then all go forth with a far deeper realization of the sacredness and the joyous seriousness of the task we have voluntarily undertaken.

MR. HOTCHENER, CHAIRMAN OF THE
STAR PUBLISHING TRUST:

Friends: My orders on this occasion are exceedingly simple: I am told that in order to emphasize what has been said, I am to "clinch it." It is a very large order embodied in a few words.

We have an apparent paradox in the suggestion of Krishnaji, on the one hand, that our organization must be very fluidic and in the wish of the Star organizers, both the International one and National, on the other, that the organization must be made strong enough to carry out the increasing tasks that are placed upon it. Having worked happily and very closely with our National Organizer in Hollywood, I understand, as perhaps many others of you do, that if the work is to do this increasingly large task fittingly, we must throw into it much additional enthusiasm and give it much additional support. We have here many State Organizers, and many who are not connected with the organization as officials but only as members, and who want to give to this work the best that is in them. Krishnaji's injunction to develop our own individual uniqueness applies not only to the abstractions of our lives, but also to its concretions, and that means not only our daily thoughts, but also our daily actions as Order of the Star members.

This afternoon, before this meeting, we had another one, devoted to ways and means for increasing the effectiveness of our work and a few suggestions should be multiplied as many times as there are individuals. Each individual lives his life as a Star member alone, but he lives it also in coöperation and coördination with every other Star member. And with the new vitality that has been given to us, and that should be increasingly developed within us at this time, we ought certainly to intensify that spirit of coöperation. We have many channels for that.

One of them is in the distribution of the new literature published by Krishnaji. We can give to libraries everywhere this splendid edition of *The Pool of Wisdom Et Cetera*, now obtainable at the low price of twenty-five cents for a book. Certainly with a thousand members of the Order here, not less than a thousand times ten copies should be purchased for distribution before this Camp is over. (17,000 copies were distributed by the end of the Camp. Ed.) If we distribute very many thousand copies from this Camp we are placing within the reach of as many individuals the essential thing, which is Krishnaji's message

in his own words and not colored by our individual interpretations of it.

We have before us the opportunity of keeping ourselves informed of the Order's international activities through the *International Star Bulletin*, and it is to be hoped that each one has sufficiently developed within himself the new international spirit to want to be thoroughly familiar with all that is going on in the Order of the Star work throughout the world, and that *Bulletin* is the best medium for that.

We have also the important work of our American magazine *The Star* in which certain of Krishnaji's poems and addresses appear, and they cannot be had elsewhere. Hence, as active Star members we should make sure that others and ourselves are always in possession of Krishnaji's books, of the *International Star Bulletin*, and of the American magazine, *The Star*.

Krishnaji's teachings grow in variety and in value from day to day. No one of us who has followed with delight and with gratitude his teachings and expressions of his philosophy, a philosophy of action as well as of idealism, can fail to see that the interpretations are continually modified; the expression given today is not the expression of yesterday. Their fluidity and their progressiveness, which makes—what shall I say?—the rigid and the orthodox a little uncomfortable (because it suddenly destroys the things of yesterday on which they are leaning), is the one thing which rejoices those of us who know life is ever moving forward, and that truth in all its manifestations is always progressive, always changing toward the ideal of the future perfection.

Now, friends, if in this work, full of the enthusiasm of the moment, we can transmute that into an enthusiasm of all time, if we can close around our International Organizer, our National Organizer, and our State Organizers, and say whenever they put something forward, "Good; I shall spring forward and help you," we shall give them the support which they always need. Let us get behind them with all the strength and intensity of our being, so they may feel from our personal assurance and our personal actions that the teachings we are being given in such abundance are not being given in vain, that all this delightful

exaltation that comes to us from the higher spiritual planes shall complete its cycle of existence by being transmuted into a service that shall help carry out that spirituality in the world.

Let us generously and enthusiastically support our Organizers and our Editors in all their efforts to spread Krishnaji's teaching of Happiness through Liberation among more people in the world, to make their lives better, as our lives are being made better.

MRS. HOTCHENER,

EDITOR *The Star Magazine*:

Friends: It is about *The Star* magazine that I have been requested to speak to you, for it fills my mind and heart almost more than anything else at the present time.

You remember that a year ago our magazine was a "family" one, of only a few pages, called *The Server*; it was sent to the Order of the Star members only and was most inadequate to carry the world-message of our beloved Leader, Krishnaji. Last year, in December, it died as a national, family-magazine, and in January was reincarnated as *The Star*, a large, world-magazine, international in character.

I wonder if you realize your responsibility in regard to it? Our National Organizer has said that if we can only make it a success it will further Krishnaji's work enormously. Its success depends greatly on you. It is meeting with a great deal of success now, but it must be made ten times as great.

It would interest you to see some of the letters that come in to me, letters of appreciation of the magazine. They have inspired me to greater efforts, greater courage for the important task. I will mention two or three to let you see what *The Star* means to people.

One of these letters is from a miner. He said that he did not get any sunlight all day in the mines, but that when the day was over he had the light of Krishnaji's teachings at night in *The Star*.

In one of the large cities there was held a picnic and a very poor family attended. With the family went their police dog which was in the habit of carrying in the morning paper each day. After the picnic was over someone had accidentally left a

copy of *The Star* under a tree. In passing it the dog took it in his mouth and carried it home. The mother of eight children was worn and quite discouraged with life, poor, and ill. She was contemplating suicide. But when she read Krishnaji's message in *The Star* it gave her the courage to live, and to understand life.

Another letter tells of the efforts of a devoted person who is serving as a chambermaid in a hotel long enough to get enough money to put *The Star* in the libraries of her state.

Placing the magazine in public libraries is a most important work, and if any one of you will send in five subscriptions we will give a free subscription to the library of your city.

Generally speaking, the success and contents of *The Star* are on the tip of my thoughts, and I am glad that today they can be on the tip of my tongue also. Carlyle said that editors are, in a sense rulers of the world when they have the means and the power to rule. Now we have the means in *The Star*, and the power and the inspiration come from the Message of Krishnaji. You must help the Editors to make the rule of the magazine complete.

I emphasize the necessity for your help in the propaganda of the magazine because you are all in danger of allowing your interest in it to remain personal. So many, many letters speak of the subscriber's personal enjoyment in reading it, but few say that the copy has been given to friends, put in the library, or express other ways of passing its message on to others. One of the reporters from the press who came to the Camp yesterday read *The Star* and then made the remark that it ought to be in every home. And it ought.

Be careful to read its *Policy* and *Purpose* in the front of the magazine, as it is most important. It is a world-magazine now, not a family magazine, as I said before. Let your articles be for the world. Do not say in them, as a recent one did, that if one does not believe in reincarnation he can make no spiritual progress. I have to discard dogmatic or sectarian articles of that kind. I do not mean that you cannot write about reincarnation, but that you should do so in a general way and explain what it is. Many of our readers may never have

heard of it. Your articles should not be written for Order of the Star and Theosophists alone, but for others as well.

Read Krishnaji's words in the opening page: "*The Star* desires to create the miracle of order over centuries of chaos. . . . *The Star* will deal with all the problems and with all the expressions of life. . . . It cannot be used for propaganda on behalf of any particular society, sect, or creed, but welcomes articles on such subjects as Sociology, Religion, Education, Arts and Sciences."

Remember that *The Star* exists to proclaim Krishnaji's Message and the essence of the Message is "Happiness through Liberation." Keep that ever in mind in propaganda and in articles. Try to create that happiness by appealing to the way the other person *can think*, not alone in the particular way you think he ought to think.

So, friends, when the magazine reaches you every month let your first thought be that it exists to spread Krishnaji's teachings, and see if you cannot find some new way to pass it on to others. I do not think that you could more completely fill your Camp duties than that each one of you, even though you are a subscriber, should take out a subscription for someone else, for someone who is a sympathizer and who can help Krishnaji's message to spread.

Thank you for your cooperation already given. It helps much, and help is sorely needed.

MR. RAJAGOPAL, INTERNATIONAL ORGANIZER, ORDER OF THE STAR:

A problem has been created and naturally the mind requires an answer. The problem is, is the Star disagreeing with the Theosophical Society and other organizations? Mr. C. Jinarajadasa, the Vice-President of the Theosophical Society, will face the problem and answer it. Mr. Prasad will also face it as the National Organizer of the Order of the Star in India.

MR. JINARAJADASA:

Mr. Rajagopal says a problem has been created. As I haven't created it, I want to know what Mr. Prasad will say, because frankly to me there is not any. What is the relation? A perfectly happy one so far as I am concerned. If there are any of you who

are bothered with the relation of the Star to the Theosophical Society, I shall have a tent tomorrow under one of the trees; come and talk to me about it and tell me what it is. So far as I am concerned, I can only regard the present situation in terms of a simile.

Think of the man who has been studying botany and has found in a book or two the way that plants grow; the great plan of the way that the life builds form; and then imagine such a person is given a flower, a rose, or a lily. What is the relation between his book on botany and the lily? One is the flower with the perfume; the other is the wisdom concerning the plant. To me they are both necessary, and I see in this flower and its perfume the summarizing once again of the great meaning of life. All that is being said makes clearer all that I have studied of the plan, of the way the life works in form. Any other feeling I haven't, except one of intense fascination.

I think, too, I may say this, that in order to understand the significance of Krishnaji's message, I am, as it were, trying to be reincarnated. That is to say, I come to his message as if I had been born to it straight out of nothing. The difficulty is, so many of us go about in our Theosophical clothes, our Theosophical hair-partings, and so on, and we label ourselves as of a particular generation. Then when this wonderful message of beauty comes, from Krishnaji, we don't approach it as if we came to it for the first time. We have our old labels and we want to label it with them.

Well, Krishnaji is typical of his message; he won't be labeled. I give it up; I don't want to label him and I don't want to label his message; I want to look at it and admire it. That is all I know as to the relation of the Star to the Theosophical Society.

Now friends, there is one other problem, one which frankly I am myself studying, and that is, in what way are we to give out Krishnaji's message. There are millions who want to understand it. How can I as an individual lecturer tell the people what is Krishnaji's message? A very little reading of his message makes it quite clear to you that you will fail fundamentally in giving his message unless you live it. Well, very frankly, one faces a difficulty. When Krishnaji points out the great life to be

lived, I say it is wonderful; but I say, "Please give me three more lives to live it perfectly;" and Krishnaji's only response is to give me a good shaking. Well, one of these days perhaps the shaking will be sufficient, and I won't ask for those three more lives; but as things are now, I know exactly where I stand.

I know that as I try to give his message to others in my own words, through my own experiences, I shall certainly distort it. Therefore what do I do? What I did in the principal cities of Australia recently. One of the lectures I gave there was "Mr. Krishnamurti's Message." (And to please me, I ask you all to pronounce it as Mr. Krish-na-moor-ti, not Krishnamerty.) I had to give Mr. Krishnamurti's message, and in doing that I wanted to put Mr. Jin-arajadasa in a particular box and keep him down there. Now how was I to give Mr. Krishnamurti's message? Of course the personality of the lecturer always counts, but he can minimize it. What I did was to read to them as much as I could of what he has written, and with little comment. The moment you begin to comment, your own personality comes in.

I gave a short summary of his life, of his position, the way he is giving his message, the framework, in other words, of the lecture; and then I said: "Now, this is the message," and I read and quoted extract after extract. Afterward some of them said: "But your lecture was all extracts; we didn't come to hear that. We came to hear you." Still, I was thoroughly satisfied; I wanted my lecture to be extracts, because I wanted to bring the minds of people to his mind. I did not want to bring my mind as an intermediary explaining from my viewpoint the drift of his thought; the particular mode of release which he is trying to outline to the world. Then I told them, read for yourself. Get the literature. Borrow it. It can be had in such and such a place. Read, read, read. That is what I have been saying to all the Theosophists wherever I have gone. Don't discuss it. Read it; try to grasp it, and then you won't need anybody else to come and lecture to you.

But obviously, in order to bring outside people at least to read his message, we must have lecturers. Well, I only know this

much, that I myself dare not as yet play the role of one who has assimilated his message and therefore can, as it were, speak with lips which give a message that leads people direct to the truth. I can only try to bring people to his teaching by presenting it in as attractive a frame-work as possible; but the frame is not the picture. I can only in a sort of way point to where the picture is.

Now, frankly, it is because as yet we are not clear as to the way the Star-message is to be given, that I am here to find out how you see that way. What are your suggestions? We are all of us indebted first to the messenger. We are all of us here agreeing that there is a certain goal. Those things I think we don't like to dispute about; but the practical problem is how to tell the ordinary American man and woman that there is a message; that it is full of revelation. If each one of us had lived the Theosophical life in the past, then when the call came, we should know, I suppose, by some revelation of the divine within, and discover ways and means of proclaiming the great message but none of us is perfect now, and certainly none has been perfect in the past. Hence we have handicaps. I know what is my own handicap. But I am not going to sit under that handicap and say nothing. I can bring people to Krishnaji's message, but only by quoting, quoting, and quoting again.

There is one thing further I should like to mention, which is nothing in relation to his message, but is much in relation to our gathering together here as a Camp. We come to such a Camp as this, or as I did last year to Ommen, to understand Krishnaji's message. During that time, then, the more we keep our minds free to understand, and not involved in other types of messages, the more we shall understand his message. I mean this.

I am the Vice-President of the Theosophical Society. In a gathering like this, I meet Theosophists from all parts. Would it not be a useful thing to have a Theosophical meeting here? No, it would not. I have not come to hold Theosophical meetings. I will meet Theosophists and I shall be only too eager to understand the way that the Theosophical work is proceeding. I am going to meet the members of the

Canadian Federation after the Camp, purely because I happen to be near them here; but it is not a Theosophical meeting for any kind of Theosophical propaganda. Similarly with any other type of organizations we may belong to.

They are doing excellent work, but we do not come to a Star Camp to do propaganda for any organization other than the Star. Our Star Camp has been built for a purpose. Its atmosphere is for a purpose, and we are united in wanting to intensify that atmosphere and purpose. Why then should we try to bring in other currents? Not that those currents may not be as efficient, as useful; but that is not the purpose here. We have come for a particular reason, and that is why, as one of the officers of the Society, I am not going to hold Theosophical meetings.

I think we do have a wonderful opportunity, gathering together as Star members, all trying with our intensity of concentration to understand Krishnaji's message, and each one of us is coming a little bit nearer. Our meetings here under these trees, even if we were not to say very much as to the fundamental principles of Truth, may make each one of us come nearer to Truth.

We are the living Truth ourselves, and from heart to heart, mind to mind, Truth flashes, even if we do not open our lips; and the most important thing in a gathering is not so much what we say or what we listen to, as those quiet dreams and communions we have with each other, with mother nature around us, with life in its innermost essence. I think, perhaps, some of us who go away from here feeling that we haven't had all our questions answered may find away from the Camp the questions do begin to get answered.

In the meantime I talk because I have been asked to talk; but as a matter of fact, I don't think we should have come any less near, had I remained silent. The importance lies in our being here, in being glad to be here, and in a certain intellectual acquisitiveness in understanding the message; but above all, in a deep aspiration that we may be able to live the message, well, not in three lives to come, but perhaps a little sooner.

MR. PRASAD:

It is rather difficult to speak after Mr. Jinarajadasa has spoken and I wish the Chief Organizer had called on me before, but I shall put to you briefly one or two points.

According to my beliefs, the Theosophical Society is a movement which has a very broad basis. It is a movement for the search of Truth, and necessarily if there is to be a search of truth, there must be no finality about any of its teachings. If a scientist were final in his view with regard to the laws of nature, there would be no progress. There is an instance in the history of physical science where a discovery was held back for over a century because Newton refused to believe anything contrary to his own view of the truth. In other words, he was final in his attitude towards the laws of nature.

Now, I believe that the truest champions of the Theosophical Society should have an attitude which is not final. No doctrine, no occult investigation, no truth, however sure we may be of any, should be regarded as final, because there is always a greater truth. I think that if any of us, I include myself among those, who have derived the greatest benefit from the teachings of Theosophy, through its beautiful explanation of the universe, have come to a state of mind which is final, if we have fixed everything in a framework of theories, that it would be very useful for us to loosen our mental attitude; because it is only when we loosen our mental attitude, when we are not in a rigid framework, that we can make any progress toward truth.

Krishnaji, by his attitude towards doctrines in general, by his attitude of sending the individual to his own inner self for guidance, by driving him away from all beliefs, from all dogmas, is really serving the highest interests of the Theosophical Society. I believe that our lives should not depend on laws and doctrines. You may object, and say that to all of us the doctrine of reincarnation or the doctrine of karma has been a great blessing; but I believe that so long as the purity of our lives, the uprightness of our lives depend upon life itself, not on doctrines, not even on laws of nature that that purpose is served by the *true*

attitude of the Order of the Star; not the attitude as perhaps it exists today in some minds—because I believe even members of it are imperfect in their glimpse of truth—but the true attitude of the Star which really serves also the highest purpose of the Theosophical Society.

Now there are other organizations with regard to which there has been a good deal of difficulty, or at least it is alleged that there has been a good deal of difficulty. It is alleged that Krishnaji attacks these movements. It is alleged that Krishnaji attacks movements generally. I personally do not believe he attacks movements *per se*, because movements are a part of life itself and he never attacks life. What he does attack is the attitude of individuals towards movements, including the members of the Order of the Star.

Most of you will realize, I myself realize, that the appeal which movements have to us is not the highest appeal. It is often an appeal where a certain element of pride enters, of personal glorification, and to a certain extent of self-deception. I am speaking strongly, but I am speaking against myself as well. Krishnaji attacks this attitude of individuals towards movements.

Now the members of the Order of the Star have really a very glorious task, and in doing this task there need be no friction with other movements. Krishnaji has said that life is one. There is unity in life, but there must be diversity in form; and the effort of the officers of the Star to have a different organization, to have separate officers, to organize separate meetings is a part of the law of diversity of forms. Very often objection is taken by people to this effort of the Order to have separate Camps, separate functions, separate officers, and they say it is a movement to separate itself from other friendly movements; but they do not realize that it is a part of that law that there must be diversity in forms.

Members of the Star, as I said before, have really a glorious task. They have to glimpse life behind all forms. Mr. Jinarajadasa, in his beautiful words, said that the best thing that we can take away from here is a silent communion between individual and individual.

Now all of us assembled here see that this oak grove is a very beautiful thing. It

is a beautiful expression of life in form; but we must also see that mysterious something which is behind this outer expression, we must contact the life behind, which is much more beautiful. These baskets of flowers are colorful and beautifully arranged, but the life behind, that something which is intangible, which cannot be expressed in words, is much more beautiful. And if we members of the Order of the Star do not merely repeat like parrots what Krishnaji says, but in our heart of hearts feel this real life in all the beautiful things, in all expressions of life, then we shall be truly doing our duty.

MR. KRISHNAMURTI:

After what Mr. Jinarajadasa and Mr. Prasad have said, I should like to have a very good discussion with them, as it is rather fascinating to think that there should be diversity about Truth. As we are all looking at form and its various expressions, or rather trying to understand Truth from the form side, naturally then there is apparent diversity in Truth.

Everybody is occupied in trying to convince another, and they call it propaganda, but that is a contention to which I personally object. I think it is only gross prejudice that impels those who desire to coerce another; but please understand that I am not speaking against propaganda of the true kind. The one way to convince people is to make them free, and not to bind them to any particular form of Truth.

I often wonder, when you are talking about Krishnamurti's message, whether you really understand it. A friend of mine in India said to me: "I wish you would make your message more complicated. People then would really understand." That is my difficulty. If you really find simplicity in life—and intelligent simplicity is the essence of genius—then you will become a true propagandist of the finest kind. After all, every one is a propagandist in the minor sense; but usually it is very narrowing, very grotesque, and childish. But there is a nicer propaganda, and that is by living Truth. If one approaches things with an open mind, with intelligent criticism, one can understand anything in the world.

To come to quite a different subject, I would like to speak about the magazine in

America. We have in France a French magazine, named *Cahier de l'Etoile*, and it has reached such a position that some of the best independent thinkers in France have asked if they may write for it. If you in America will continue your present efforts you can really help in creating a magazine in which you can discuss all Truth sanely, and not from a purely personal point of view; such a magazine in this country will be of tremendous value.

Next, please do not think that I want to attack any movements. It is unnecessary to attack. I do not want to attack anything; but I want to create a discontent in your minds and your hearts with your comforts, so that you will see for yourselves that you are bolstered up on all sides by theories and sets of beliefs, and that you do not do things because of their intrinsic value, but because you think they may bring you some kind of salvation. Probably a majority of you are here for that reason.

The next thing, I am glad to say is that Mr. Rajagopal is coming to America in October, and he is going to travel all through this country and lecture. I hope that you will coöperate and give him your encouragement, and that you will lend your capacities to organize lectures wherever he goes.

Then, finally, we ought to thank the camp management. They generally have the worst task. Mr. Zalk, Mr. Hall and others, have made this camp for us. If you have any suggestions or complaints write them down and give it to them. Do not forget complaints, because complaints, if they are intelligent, generally become suggestions.

Please bear in mind that we want to make this Camp the best in the world. We want to provide here that physical harmony which is necessary for the understanding of Truth.

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In the evening the concert and camp fire talk by Krishnaji took place as usual. He spoke on the necessity for keeping the vision turned to the light and not to the shadow of things. His speech will be published in book form with his other camp fire talks. He closed the evening with a poem.

WEDNESDAY

There was the usual early Meditation and at 10:30 Krishnaji answered questions. They are to be published in book form. They cover a very wide range of subjects and are of profound importance in helping people to understand his viewpoint on matters of immediate interest.

In the afternoon there was an important conference on phases of the Camp. Mr. Rajagopal presided and invited Mr. Hall to open the Conference.

MR. HALL, CAMP MANAGEMENT:

Friends: You may be interested to hear a few details about the construction of your Camp.

When it was first decided to hold a camp, about six weeks were given to careful preliminary planning, consultations with engineers with regard to a water system, roads, and sanitation, before the Camp could be laid out at all. Much care was exercised so that no mistakes should be made. Particular thought was necessary about the water supply, also about the drainage in order to utilize the natural slope of the land. The problem of roads was especially difficult because of the nature of some of the soil which is very hard and dry, and with which little or no headway could be made when it was wet because it was adobe. We finally had to use dynamite when large quantities were to be removed.

This land was originally a large farm consisting of 960 acres. The Star Camp purchased 240 acres of this original farm, and purchased the water rights at the same time. Long distances of piping were necessary to conduct the water and then we constructed storage tanks for it. The water has been analyzed and carefully inspected to insure safety. The maximum water supply is sufficient for 5000 people, and thus the anticipated growth of the Camp was protected.

An architect was selected by Krishnaji to plan the buildings, that they might be what he desired. Plumbing and sanitary arrangements have been carried out as far as our resources would permit this year. They are not yet complete, but next year we hope to have them perfected.

One of the greatest problems was that of the commissary department and the food, but this was ably managed by Mr. Zalk. The installation of electric lights, street lights, and telephone lines had also to be undertaken.

However, the greater part of the work of beautifying the Camp is in the future. And we should also remember that the construction of the Camp is not the most important thing, though comfort is essential. If it is to serve its lofty purpose, its greatest success will depend on the use we all make of it and the spirit of self-sacrifice, devotion and coöperation we all put into it.

MR. ZALK, CAMP MANAGER:

I am very glad Mr. Hall has told you that much study was given to the food department, as that ought to make me very popular with you. In this connection we had this slogan in mind: "Feed them well and they will forget all their other miseries!"

We planned very carefully and with great concentration on the many problems. It is difficult to speak of the work of any one person. It was all of us in the Camp Management working together which brought about whatever result you find here in the way of service. And yet, as I was given the credit of planning the kitchen, I must mention one name, that of Mrs. Huckaby, who is in charge of our Commissary Department and who helped greatly in that planning.

I have now discovered that it takes three incarnations to become a good Camp Manager; the qualifications being that one must be a saint, a politician, and a good plumber. It is not necessary to be a good cook because, if one is a good politician, he can keep seventy-five cooks working amiably together, but it does take three incarnations to become a good plumber, and now you know why there is apt to be trouble in the bath houses.

You should also know something of the financial status of the Camp. We have a mortgage on the property of \$108,000, the interest and sinking fund each year being about \$7,500; and we must pay \$5,000 down on the principle every year, thus reducing our mortgage by that amount. This means that we are under an obligation for

interest and sinking fund of approximately \$12,500 per year, and considering our attendance, this means about \$15 per member.

During this first year about \$30 from the fees of each member went to pay part of the construction costs, the balance coming from contributions. These figures are not exact, but approximate. No salaries were paid to the Star Camp Management, all services being voluntary, except in the case of a small amount of clerical work that could not be so given. The Camp represents the devoted offering of Star members.

The Camp fees you paid, however, were used for interest and sinking fund on the land, the roads, and improvements, all of which belong to the Order of the Star.

I wish to clear up some misconceptions as to the theory underlying registrations. So many people believed they were actually buying something in the way of accommodations, and that the Camp Management was selling it. This is a wrong idea. It is rather that we are all partners in this great enterprise, each contributing what he can in money and service. Each who gives all he can, therefore becomes an equal partner in the enterprise. Now, a great many sent us in their registration with a small part payment; we took them in good faith, and entered into contracts which we must fulfil, since we counted on the rest of their fee. And yet a great many of these members did not carry out their part of it. In other words, they did not carry out their pledges or their promises; these were not subject to cancellation in view of the circumstances that we ourselves, had to prepare additional facilities to take care of these members, expecting them to come.

It is too early yet to know the financial results of the Camp; perhaps there will be a deficit, but if so at least \$2,500 of that deficit is due to the failing of the delinquents to carry out their registration commitments. Let us remember in the future to have this thought uppermost in our mind; that when we register we owe that obligation to the Camp Management who prepare a budget in accordance with the number of registrations. Let us also remember that \$15 of each of the Camp fees is necessary to meet the interest and sinking

fund on our land. The fee will naturally be less as the mortgage decreases.

Please remember that I am not making an appeal for funds, but I thought you should know something of our circumstances. The laws of the state of California require a certain amount of sanitation equipment for a definite number of people, and the delay in registration adds another difficulty to the problems of the Camp Management, as it *must* know far in advance how many should be planned for. Had we known in November how many would attend, rather than in February or in March, the work would have been enormously facilitated.

After planning the equipment we had to devise an organization to take care of running the Camp. Twelve departments were planned, each having a necessary function to perform relating to your comfort and to serve your every possible need. We have much to correct, and we intend keeping up efforts to perfect our equipment and our organization.

I also wish to remind you that no Camp is possible without volunteer workers, and it is absolutely necessary for each volunteer worker to be faithful to his post and to sustain his efforts. It goes without saying that we all feel it a priceless privilege to serve at this wonderful occasion. And may I say that we wish no one to offer his services unless he intends faithfully to fulfil his duty. Failure to do this will make for chaos, no matter how carefully our plans may be made. This quality of dependability in a worker is absolutely essential.

Our ideal for the workers at the Camp is to perfect our organization so that no great strain be laid upon anyone, that all will have an opportunity to attend the Camp-Fire Talks, that it will be a joy for them to serve and not a burden. If we have fallen short during the first year, I am sure that our Star members will realize that we had to deal with partially unknown problems which had to be met, especially in bringing people together from all parts of the country whom we did not know, and whose qualifications were perhaps not matched with the task. We know you will understand this when you volunteer for service next year, so that we will not lack for workers, and will proceed to make up our

personnel to carry out the ideals above expressed. We intend to work steadfastly for the Camp of our dreams, one where everyone will be happy and the workers happy most of all.

Please do not forget that the Camp belongs to the members of the Order of the Star in America; this should be a constant factor in the mind of each one of us, and our thought, and feeling, and action in the Camp should be in that spirit. The Camp requires the help and coöperation of all.

The registrations for the 1929 Camp will be open before this Camp closes and the exact fee advised you. Those who register before the Camp closes will make the work less difficult for the Registration Department of 1929. (Later, about 200 registrations were made. The fee for 1929 is \$45. Ed.)

So this is our preliminary report to you, and at the risk of repetition, again I say, this Camp is yours, it is a spot which should be sacred to all. The lofty mountains around have guarded it for ages to this one purpose, that here we might meet face to face with the spirit of everlasting Truth. This is what it should mean to all of us.

MR. WARRINGTON:

Friends: When the title of my talk was given to me, it included not only "The Ideal of a Camp," but "Why there should be a Camp." I don't think, however, I need to say much, if anything as to "the why," because I feel very sure that your own experience on this occasion has already revealed to you why there should be a Star Camp. It took me only a very few moments at Ommen to find out why there should be a Camp. A very wonderful, mystical experience came to me in a flash there, and that experience brought to my consciousness a new angle of vision in which to work. The human experience of working all of one's life in a certain line, and then all of a sudden finding an entirely new state of consciousness opening up is an experience almost impossible to pass on to anyone else.

It might have been just a tiny little thing—I don't mean to give the impression that it was anything so very important—probably a very simple thing that happened there, but that simple thing gave me the

feeling that I was walking continually in a Presence. I did not feel, however, that it was just an individual presence. On the contrary that wonderful feeling of the personality of a presence seemed likewise to have a universal aspect, so that everybody else was walking in that same presence at the same time.

Therefore I don't think I can ever hereafter look upon conventions or gatherings of people of any nature without realizing that there is an importance in coming together far beyond that which we already realize in our various comings together, and it is of that importance that I shall speak in a moment.

Of course we already realize how when we do come together and meet as friends, all our little personal problems as to one another melt away for the time, at least. Many of us have been attending conventions more or less of this nature for a great many years, and we realize that we always come away from them a little bit expanded in consciousness, with something more to us than there was before we went to them.

But so far as the Star Camps are concerned, we have something far more wonderful, more magnificent, more beautiful than anything we have ever experienced before. If any of you do not know this yourselves, it is merely because you haven't opened yourself to it in such a way as to receive some measure of comprehension of the meaning of a Star Camp. I have felt during these days that if some power were to take away from me the privilege of most things in life, like going to various occasions, traveling, studying, enjoying the delights of a brief hermitage, and so on, I should let them all go if they would allow me to attend a Star Camp where Krishnaji is present.

Now, I am going to ask you just for a few moments to come with me in a little flight of fancy. Imagine that we are all living in some imponderable medium that is universal. You have a little center in that medium and I have a little center, and that little center is a point of life; somewhere, somehow, somewhen, these little spots of light, which are ourselves, appeared in that universal medium, like the stars at night in the medium that is above and below them. Those little spots are like seeds, they had

their moment of beginning; they are a mode of expression of that universal medium which has been called life.

Now just where that center is that represents you, there is within and around you a matrix like a bubble made in water. This matrix is made in the form of a perfect man, the perfect you; each little matrix appearing in that medium being absolutely perfect according to its own uniqueness, and you are the little seed within that matrix, dwelling as a point of light in the universal medium. You are expanding and growing up to the qualities and the measure of that matrix, that little hollow niche in space, so to say. Your job in life is to fill it beautifully, and to become that which is there, realizing that in some peculiar way which one cannot doubt, you yourself are responsible for that matrix as it is. The perfect man for you lies in the form and beauty, in the qualities that are there in the matrix, and you are trying to live up to the ideal of the perfect you that is there.

Just supposing for a moment, that you may get a personal realization of what I am talking about. I would suggest that you make a little experiment. Suppose you try to feel you are just the "you" that you know you are every day without any extension of consciousness, and then begin to think there is this perfect aspect of yourself within and around you already built and finished, so to say, in whose building and finish you have had some peculiar touch, the nature of which cannot here be explained. Then begin to feel your unity with that and with this universal medium that is around you everywhere extending from you without limit into infinity, as light does when it comes to us from the stars and takes millions of years to do so.

Get yourself into that state of mind; then see if unconsciously you don't begin to straighten up. A certain unwonted dignity comes into you. Hold still to the thought, and you begin to feel a certain vitalizing power flowing into you that was not there before. Then the consciousness begins to be susceptible to finer things, and tranquillity comes all through your being, the tranquillity that we have been told is so essential to the realization, to the understanding of life. In this you will get an experience that will be new to you perhaps,

and you will feel a little throbbing hope that you are beginning just a little to contact that new something, expressing the universal life, which will give you that little flash of vision that has been such an inspiration and such a glowing coal of light and life to many. Then realize that what takes place in the person of one individual may be true of any individual.

Let us now go a step farther. Let us realize that there is not alone that beautiful, perfected matrix for the individual, but in some fashion there is the perfect matrix of groups, of the group consciousness of human beings. The group ideal is one, in some measure, that the whole world is striving to express. We find it in all the little social groups; in the political groups; in the religious groups. After all, that which is being striven for is the development of the group consciousness wherein the individual learns to lose himself in something larger than himself. In this Camp I have had the delicious experience of losing myself in you, the group, who are larger than myself, and if you haven't also felt the thrill of this, try to feel it. There is nothing more delightful than losing the illusory self into something that is larger.

Now, there is this ideal matrix of group consciousness within the universal life of the world expressed when people gather whose hearts are vibrating to the same unifying note, people whose minds are vibrating to a common idealism. There is a matrix for them into which they can merge, up to which they must learn to grow. And the coming together in Star Camps like this gives us that opportunity.

As a matter of fact that opportunity we should have if we only came together just among ourselves; it would be impossible for us to gather here with a common purpose, a common ideal, and not realize something of that which I am speaking. But in coming together in this mystical fact of unity in the presence of the Life of all unity, in the presence of Him Who is the Voice of the universal unity, the light He brings will light something within us that will make us stay alight for the rest of our lives. Therefore I would say there is every reason in the world why there should be Star Camps.

I hope that there will be many Star Camps in America in time so as to give as

many people as possible this great opportunity of contacting the great Messenger on all planes. The power that comes from Him to a group of people, enables every individual forming that group to get a measure of that power far beyond that which he would be able to receive and appropriate to himself if he were only a lone individual.

And so, if we can spread something of the meaning of this Camp among our friends, give something of the inner possibility of it to them—the possibility that that mystical thing is likely to happen in the case of any of us when we open ourselves, as we should do, to catch the full meaning of this new Messenger of life—we shall do well.

To show you what I mean by opening ourselves I will mention the illustration that is often used by men of science when striving to give an impression of a state of consciousness that is ordinarily new or unknown to most. You who may read some of the books on what is called the fourth dimension will remember that in order to give some comprehension of that dimension, the writer will begin with the first, and then go on to the second, and then to the third dimension. He will show, for example, how the state of consciousness of a microscopic being who can only see in two directions on a flat surface and knows nothing of the upward direction, is said to be a two-dimensional being. This creature has no comprehension of anything above, because his sense gives him only the vision straight ahead. The writer will then show how, if the two-dimensional being will create within himself an entirely new state of consciousness, which looks upward, or at right angles to his familiar two directions, he will then become a three-dimensional being.

He will tell us that we who are able to see in all three dimensions can strive in certain ways to expand our consciousness, thinking of space in a way that we have never thought before, and by this will get the consciousness of an added dimension. By following the rules and meditating regularly, there is no doubt that we do get a flash of something that we simply cannot put into words; and we feel that we thus gain some impression of what the author is

talking about when he speaks of four dimensions.

I only offer that as a familiar illustration, and I feel that we—in order to grasp the fullness of the marvelous message that we have had the great privilege of hearing first from the sacred lips that tell it—must do a similar thing. We must open our consciousness which is all closed in by emotional hedges and mental hedges. I feel that we must lift this consciousness out of those familiar channels and look up in this new dimension, this dimension of the spiritual, in order to get some understanding of the state of consciousness that is above all form, and only feels (if that is the right word) that which is life universal, and which only in some fragmentary way (perhaps the language is clumsy) expresses itself in certain forms of which you and I are natural expressions.

And, brothers, do we realize what it means that we are here to listen to this message, among the first people to hear it in the world? Did I not suggest some evenings ago that in the far-off past this little drama that was divinely written in the heavens above is a drama which we were chosen to play? We have our parts, and one of the most thrilling and impressive features is that the great privilege is accorded to us to hear the first words of this mighty message, to be the chosen people to understand best what this message is. I wonder if we shall understand it. I wonder if our understanding will be what is expected of us, with all our training in the ideals of unity, with all the beautiful wisdom that has come down to us through the traditions of past ages. I wonder if we have understood the Wisdom sufficiently well to be able to comprehend the meaning of this message. I am sure that that wisdom has come to us in order that we might understand and be able to tell the world something of this message without enslaving it in new forms.

It is the enslavement of the world and its knowledge that is making it groan today under the weight and oppression of forms. Form is everywhere tyrannizing over life. Life and form, which should be balanced in a sweet and beautiful coöperation, one with the other, are thrown out of their true poise. Form is in the ascendancy. The world is mad in its passion for making

Frankenstein monsters. We seem to love them. We get together and form some group, some association, some Order, in a certain spirit, and before we know it, we have become the abject slaves to the form we have created. That is the trouble with the world today.

If we shall not understand this message in the sweet simplicity with which it comes to us, if we cannot see it in its spiritual aspect, in its universal feeling and meaning, would it not be one of the greatest of tragedies to us should the Teacher then have to go out into the highways and byways and find a more simple-hearted people who could understand with freer hearts and clearer minds? Undoubtedly that will come about, if we fail in the magnificent opportunity that comes to us. I can imagine the words ringing in our ears: "Liberate your spirit! Release the subtler sense, the spiritual sense, that is within you! Send something of yourselves into the heavens as an all-seeing eye to bring down the vision that is there for you all the time, and let that guide you. Thus shall you become free."

Brothers, the dawn has come! The sun of Life is shining! Where are we? Have we planted ourselves behind dark rocks where shadows lie—mental rocks, emotional rocks, conventional rocks, religious rocks that cut off the light of the sun? If so, then let us reach out to the sunshine. Let the flower of our life press upward to the rays of the sun that is now shining. If we do that, the Gardener will move among us, His flowers; He will bless us. We will give Him joy, and the perfume of our lives will sweeten the world.

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Mr. Rajagopal made a few important announcements and then concluded the conference with the following remarks:

MR. RAJAGOPAL:

I want to say, as a visitor to this country, how greatly I have been helped on the occasion of this Camp. I have been at all the Camps in Ommen, at other Camps, Congresses and Conventions, but there is forced upon one, however little sensitive to the things of nature, a realization of the beauty at this Camp which is unique. Sitting on the hill where we hold our camp fire night after night with nothing above

our heads for a canopy but the sky and the stars, one cannot help feeling one with all nature—one, indeed, with all the universe; and listening to the voice of Krishnaji, and trying to understand his message, there is dawning in each one of us the supreme realization of the beauty of life.

I have felt this in this Camp more than in any other, and I hope that that will be the experience of everyone at this Camp, as well as of all those who may come to this place in the future. We shall therefore go away when the Camp is over, not with regrets, but with a perfume that will enrich our memory for years to come.

The first Ojai Camp is indeed a memorable one and I hope it will mean for us life everlasting in the true sense, and release from all bondage, glorified in our realization of that one life in all beings.

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The concert and camp fire talk by Krishnaji closed the day.

THURSDAY

Meditation 7:15, and then at 10:30 Dr. van der Leeuw gave a very fine lecture on "The Conquest of Illusion," which will be published in the August *Star*.

At 3:30 a very charming playlet was given entitled, "The Maker of Dreams," by Oliphant Down. The characters were Pierette, Frances Pole; Pierrot, Forest Barnes; The Manufacturer, W. F. Newman. The playlet was greatly enjoyed, as was the Folk Dancing and Songs by about thirty young members of the Order. The unique setting for this interesting entertainment was the lovely Oak Grove.

The day closed with the concert and the camp fire talk by Krishnaji.

FRIDAY

Early morning meditation.

10:30 Questions and Answers by Krishnaji which will be published in book form.

3:30, conference to discuss ways and means to help the Order, of immediate interest only to those present at the Camp. Evening, concert and camp fire talk by Krishnaji.

SATURDAY

7:15 A. M.—Meditation as usual.

10:00 A. M. *Symposium* as follows:

MR. JINARAJADASA:

I want to explain to you what it is that we are going to do this morning. It is a dialogue. The subject of the dialogue is, "Will Americans accept Mr. Krishnamurti's Message?" This dialogue actually took place some days ago at Arya Vihara. The particular group that is sitting here met there and conversed. That conversation was taken down by a stenographer. Now, the people who are taking part are, first, five Americans: Miss J. K. Sommer, Mrs. Mimi Porter, Mr. A. P. Warrington, Mr. Louis Zalk, Bishop John Tettemer; then Dr. van der Leeuw from Holland; then from India myself, Mr. Rajagopal and Mr. Prasad; and Mr. Krishnamurti, not representing any particular country, and Mr. Ernest Wood representing England.

I want you to remember that we are discussing frankly, and there is not the slightest obligation on the part of any one of us to accept what the other says. This is a frank and free discussion, each courteously trying to put his views before all the others. We do not come to any final conclusion. Remember that in a dialogue like this we don't have any perorations; we don't try to convince you. The purpose of the dialogue is to make you think, and as we ourselves wrangle and discuss, we would like you to feel that deep things of life are to be wrangled and discussed about, and not to be accepted straight away. We would like, of course, to indulge in our conversation freely before you, but if we do that impromptu thing, we shall all get tangled up, and you won't be able to follow our thoughts. That is why it was taken down first and then typed out, and that we now read it to you. Please remember that even though we are reading, we are yet speaking conversationally among ourselves; but as our purpose was that you should partake with us of our discussions, we will try as much as we can to be normal in our conversation, though we read from the manuscripts.

You have all been following the message which Krishnaji has given for the last few months. Obviously it is a message

which has an applicability to all conditions and to all countries. Now, what I want to know is, in what way you, who are Americans, and others of you who are in touch with conditions here, think of the message in terms of the changes it ought to produce among Americans? I want to know what you think are the ways of applying that message to American conditions, what are the difficulties in the way of understanding the message, and what more we ought to know of it, so as to make it not theoretical but of real practical value to the people of this country.

MR. WARRINGTON:

I think this wonderful message of Krishnaji's ought to appeal tremendously to Americans. For one reason, America has established a goal and her goal is liberty. The country was founded in that spirit, and in its development that same spirit of liberty or freedom has shown itself in practically all the details of life. America has long felt the oppression of the old world principles and has sought to get liberation from them—from poverty, from national hatreds and mass ignorance. In the place of these she has sought to establish economic independence for the masses; to fix in the hearts of her people the feeling of universal peace, and to make education possible to all, even compulsory. Now, having that freedom in the very fabric of our national consciousness and applying it to practical things, it seems to me the one thing left is to show how that freedom can be applied to the spiritual life. Krishnaji's message will do that. So, I feel that in time Krishnaji will find America to be one of his most responsive fields. One thing we should remember; the American is led best through his ideals. Show him something better than what he has and he will adopt it. He is essentially a progressive, an idealist, not a conservative; he is fluidic, not crystallized yet, therefore easily molded.

MR. PRASAD:

I am a stranger to America, and I have been trying to sense the minds and the emotions of the people here. I find that people are tremendously frank and friendly, and that natural forces are in full swing;

but there is a kind of chaos, there is no sort of regularized system of thinking or feeling, as you will find, say, among people in Europe or India. The American mind and feeling seem to me to be like a wild forest growth, whereas among people in Europe and India, mind and emotions are like a laid out garden with paths and hedges, and barriers, etc. Krishnaji's teaching stands for absolute freedom without any rigid framework, and so it comes as a very beautiful thing to us in India or Europe. I am only wondering how his teachings of liberation, of freedom, gears in with this condition of what I have called free exuberance of feeling and thought.

MR. KRISHNAMURTI:

That is just the point. You must have chaos before you can create.

MR. JINARAJADASA:

What kind of chaos do you mean?

DR. VAN DER LEEUW:

To my mind there is not enough chaos in America. Mr. Warrington says there is freedom. With all my love for America, I must confess that when I traveled through it the first time I was appalled by the lack of freedom. Progressive social thought is condemned as radicalism, a man like Debs who in Europe would be a conservative socialist, was in prison; in the universities I found students spoon-fed with text-book facts and not allowed to think for themselves; in religion I found heresy-trials, and an intolerance not possible in Europe. When I saw the great statue of Liberty in New York harbor, I could not help thinking that all the available liberty had gone into the making of it, leaving but little for the country itself! Krishnaji, because of his personal charm, because the people like him has been accepted well so far. But once they realize in America that he is going against that lack of freedom, that oppression, there will be an upheaval and a strong resentment against his message. And that to me will be the first sign that they will begin to understand him.

MR. WARRINGTON:

That is my point—it was not that there was actually universal freedom here, but

that America was founded in the desire for freedom and liberation from certain things. These other things you spoke of are lamentably true, but are details which will right themselves with the application of Krishnaji's message to the spiritual life.

BISHOP TETTEMER:

I speak with reluctance because I do not know. I have come to be suspicious of all philosophies and religions because they know too much—they build up a system based partly on knowledge and partly on assumption or speculation and present their system as a finality. The finalities of the past have proven to be only stages—we have outgrown them. The race will outgrow our systems of today.

I find Krishnaji's message is understood and received more easily by the young because they are unbiased by years of thought along some traditional philosophy—they have not yet put life into an intellectual form.

America is young in this sense, is more forward-looking than any nation I know of, and therefore the more likely to be in sympathy with Krishnaji's message. America had its birth in rebellion and is restive of authority, consequently its people will gladly listen to one who throws them back upon themselves. Many of them already resent orthodoxy, conventions, moralities—sixty per cent of them have already thrown off the authority of the Church, and will therefore be likely to welcome a message of individual freedom and individual responsibility.

MR. JINARAJADASA:

And that brings me to ask about what I have been feeling strongly. I admire very deeply the methods of organization in this country, and its determination to make everything on the material plane as wise as possible. Yet, it seems to me, watching the American citizen, he has missed the big thing. He has not yet grasped the real fineness of life, to the extent that some of our Indian peasants have grasped, even if they are so poor. They have, our peasants, a sense in life of a tremendous power that is subtle. They do have a knowledge of a goal, of a Divine Self within. Now the need in America, it seems to me, is real

culture. There are many universities, a great many institutions that are most admirable; yet I cannot help feeling that millions of people are missing the big thing. Krishnaji is pointing out that big thing. Well, how is the American public to be made to realize that within themselves is the kingdom?

MR. WOOD:

I think I can throw a little light on this. I think his message is intended to bring America to self-consciousness. America is a child and it shows all the characteristics of a child, but a child born in a new age which can play about freely, feel its own limbs and enjoy the bounty and sunshine of life. But it does this with wonder, not understanding. It is surprised at its million-dollar boys, and parades them as a child runs to its mother with a new sort of beetle which it has found. I find all that expressed in the phrase, "God's own country." The child is in its father's and mother's house. It has not yet found the unifying ego in itself, having its own powers. The change from child to man is a sort of initiation, from above or within. We look to the Teacher to give that, and awaken the new vision, the new allegiance and the new harmony and power.

When the nation consciously expresses the living laws of the higher self or soul, instead of outside forms of morality or commandments, it will call this "man's own country," and will feel a new degree of dignity and the power of man, and therefore a new degree of liberty, *using* forms, not merely being attracted and repelled by them.

MR. JINARAJADASA:

I accept all this, but how are we to give this inner standard? What is the practical way of giving this true measuring rod?

MR. KRISHNAMURTI:

I do not believe the Americans are intellectually and emotionally discontented with physical conditions. I do not believe they know that they are in bondage.

MISS SOMMER:

I do not believe it either, from the standpoint of education. Our school system has

been slow to adopt the more ideal note in education expressed by John Dewey. Insofar as he has expressed himself, he is in harmony with Krishnaji's message. Learning through experience; the doing-feeling-knowing type of learning. That, he says, will bring true thought. But he is materialistic. He accepts nothing beyond the physical plane. He, with others, considers that the soul, or the spirit, as factors to be considered necessary in solving the problems of life is arm-chair philosophy. They will have none of it. Now the problem is how to bring that spiritual note which Krishnaji strikes into Dewey's philosophy of education, which is gaining ground in America today.

DR. VAN DER LEEUW:

The presence of 15,000 people in Hollywood Bowl does not mean that they listen to Krishnaji's message. I feel, in America, more than any other country, that people like to keep museums of things they admire. So they keep Krishnaji in their museums with other things, they like to take him out from time to time and say he is beautiful. All this is not real listening; the first sign to me of their really listening will be a certain resentment against him. I would rather see that than this museum attitude.

MR. KRISHNAMURTI

That is my point. I do not believe people are free in this country.

MR. JINARAJADASA:

In America, that kind of reasoning which points out defects in the people, does not build for the future. Criticism of conditions does not make the American uncomfortable. I would like a resentment that came from within because of a challenge to the individual.

DR. VAN DER LEEUW:

They must feel at the roots of their individual lives, that he has shaken their comfort, that they had fallen asleep.

MR. JINARAJADASA:

We are dealing here with the temperament of a people who have great advantages in growth. Just because they are free

of the traditions of the old world, and because there is in them a certain mental chaos, they have an advantage; it is that possibly through intuition the essence of Krishnaji's teaching may be grasped. You know, the American has a "hunch" which sometimes leads him more truly than any amount of philosophical thinking. Is there any possibility of so affecting the ordinary American citizen with true idealism, that he will feel things inside and so change? Can we in any way prepare for that particular work?

BISHOP TETTEMER:

As to the goal itself, all nations are asking for it, to have it pointed out to them—it is the one thing men need. If America can be taught the beauty of the Beloved, its people with their practical and idealistic tendency, will be among the foremost to woo and win her.

MR. ZALK:

You can begin, in one respect, with a thing highly organized in this country, and this is social service. I do not mean we should go in for it because that is already well taken care of, but we could attempt to introduce a new philosophy underlying this social service, based on Krishnaji's message. The appeal of the Teacher strikes a deeper note. The philosophy of social service has so far been this: "This man is an under-dog; he suffers; I pity him and want to help him." But the message of the Teacher is of the unity of life; that life is one although its expressions be many. There is a direct connection here between this part of Krishnaji's message to America and social service, and it should be the basis for changing this philosophy so that the inherent feeling would be expressed, perhaps thus; "I pity the under-dog; I want to help him, but as life is one I help myself at the same time; I rise with him. A great many under-dogs pull me down, even a few are uncomfortable. Life is one, and there must be no under-dogs." This philosophy would put life into social service and make it beautiful; it is now to a large extent mechanical. The material benefits are distributed, but it is done in a cold, business-like way.

MR. JINARAJADASA:

There is one current in American thought which may have very great possibilities; for instance, the community sense is here, and in some places strongly developed. Do you think if one were to emphasize that, one could make the individual forget the boundaries of himself in the larger community, and in that way lead him to the inner self of all?

MR. KRISHNAMURTI:

You ought to understand the individual self, and not forget it.

MR. JINARAJADASA:

I am taking things as they are, and visualizing the work of the Order. What practical steps should we take to bring about the goal that you want?

MR. KRISHNAMURTI:

But you look at it from the point that they know what is the goal. I question whether they do.

BISHOP TETTEMER:

To my mind the great and difficult thing to do is to depict the goal, the Beloved, in terms of beauty and desirableness—we must become enamored of life to yield ourselves to her, to lose ourselves in her. We must learn that she is not a vague abstraction, but a vibrating reality, the heart of all things, the fullness of love.

MR. JINARAJADASA:

I am trying to make the best out of a situation. I am hoping that they are nearer to understanding than we think, even though there is a mental chaos.

MR. KRISHNAMURTI:

If they had understanding they would not ask for explanations as they do.

MR. RAJAGOPAL:

Is it not a mistake to discuss the goal for America before we discuss the importance of the message to the individual American?

MR. KRISHNAMURTI:

That is the whole point. The individual problem is the world problem.

MR. PRASAD:

We all realize that America is a country where physical life is highly organized, that the methods of doing business, etc., are standardized and mechanical. What I feel is that the men of the country who are chiefly engaged in this work are so involved in this machinery that they are caught in it and go round and round with it. It is only when you are at a loose end that you can see spiritual things. The women of this country are at a loose end, to a certain extent, and they are not so highly involved in the machinery of physical life, therefore, I have found that women listen to and appreciate the message much more than men. The men are therefore as much in a rigid framework as the people of India and Europe are bound by traditional thought.

MR. JINARAJADASA:

In other words, it is the position of Greece reversed. The men there were busy in seeking truth and the women were told to attend to weaving and household duties. I am told that American women are insisting that the man's place is his office, so the American woman has time to seek truth and make flights to the higher regions of the imagination.

MR. WOOD:

I would like to say that I noticed in Krishnaji's meetings, particularly in New York, it was the men who caught it just like that. And very few women did that. They seemed to care more for the Teacher and less for the life or the power.

MR. RAJAGOPAL:

It is really a matter for each individual to understand the message and try to apply it. It is purposeless to try in imagination to see the value of the message from the point of view of the masses, for surely there is no mass comprehension of Truth; there is but the individual perception of Truth.

What is the goal of America as a nation?

MR. KRISHNAMURTI:

The goal is the same for every country. But you are trying to unify form and then to say America is different from India, India different from Europe and China. You

are looking at it from the form side and saying that in order to understand life, which is unity, you must understand form. But you cannot proclaim that and you won't ever succeed in getting unity that way.

MR. WARRINGTON:

You can only get federation.

DR. VAN DER LEEUW:

Perfectly true. There is only one goal for each individual, and all you can discuss are the obstacles in each individual's life.

MRS. PORTER:

Another very serious obstacle is standardization. Beginning with form, which has its advantages, standardization has now reached the spirit. Everyone is expected to think and feel alike.

MR. JINARAJADASA:

I heartily endorse that, because wherever one goes, it is a question of standardization; just as you have your breakfast food in cartons, so you are given in cartons what to think.

MISS SOMMER:

The same standardization in the education of our children prevails here. All must pass the same examinations for any particular grade. No differences are made because of individual tendencies or talent.

MR. WOOD:

The goal is as many as the minds of men. One man's liberty is not another man's liberty.

MR. KRISHNAMURTI:

No, sir, the goal is freedom of life, the fulfilment of life. That life is itself, and it is not different from you and from me.

MR. WOOD:

Unity does not exclude diversity.

MR. KRISHNAMURTI:

No. You will find diversity only in expression. But unity is the fulfilment of life, as the rose is the fulfilment of the rose-bush.

MR. JINARAJADASA:

How do you intend to get that fulfil-

ment? Take our lives as we have to live them.

MR. KRISHNAMURTI:

Please let us establish that first—that happiness and liberation is the fulfilment of life, and does not vary with individuals, as Mr. Wood maintains.

MR. JINARAJADASA:

I am going back to the practical point upon which I want some little guidance. How are we to teach people to do it?

MR. KRISHNAMURTI:

Let us establish the goal which we can all agree upon, and then we can translate that goal into our life.

MR. JINARAJADASA:

We all agree upon that goal. We all want the highest happiness, which is liberation.

MR. WOOD:

When we exclude the variety we exclude the unity. We have to realize the life and not be satisfied with the word "life" nor the idea "life" which is usually a mere abstraction, only a part of reality—this without that. We have less than unity if we have not unity with all. Not life in myself alone, but life in all selves is surely the lesson of experience. The whole *represents* life—I do not see how we can go back on that. We must seek the self not in this body only but in the whole myself in all bodies. In this must not the fragment find its place in the whole picture? Is not experience thus a true lesson, and not merely a disillusionment? Life knows *itself* through experience.

MR. KRISHNAMURTI:

If you look at form first, it is like looking through the wrong end of the telescope. Do not look at form but let us find the life.

MR. RAJAGOPAL:

Granted that liberation is the goal for all, as you have said, do you not consider that differences in environment in different countries must necessarily create different methods of expression?

MR. KRISHNAMURTI:

I agree!

MR. PRASAD:

You say we must have a goal in front of us and that that goal is freedom, which is the fulfilment of life. Can you give us in terms of human consciousness what it is like? I don't want it merely in words like "unity of life," "fulfilment of life," but in terms of the reaction on the human mind or emotion.

MR. KRISHNAMURTI:

It is colorless. You cannot speak about it. If you say it is red, what you say has got a very different meaning from what it is; if you say it is grey, or purple, and so on, you are not describing it. It is colorless.

MR. PRASAD:

But it must have some reaction in my consciousness.

DR. VAN DER LEEUW:

Be careful of this. We are apt to ascribe consciousness to the reality which is within us. It is only when that reality reacts on some expression of life that there is consciousness, not when we are the reality.

MR. JINARAJADASA:

We are going too far into philosophy. Krishnaji says what the Lord Buddha said when questioned as to what is the nature of the liberated soul in Nirvana. He answered "*Na cha so, no cha anyo*"—"It is not he, it is not another."

MR. RAJAGOPAL:

We are not discussing what Liberation is like, we are discussing how we are going to reach Liberation.

BISHOP TETTEMER:

It would be the part of wisdom to realize the limitations of our minds, to realize that life is much vaster than our minds can now understand and formulate, and realizing this to abstain from forming final systems and be content to watch life develop in ourselves and in the universe around.

One who has attained to the far country, to the mountain top can come back and indicate to us the goal and point out the path on which each must walk by himself. This Krishnaji is doing without allowing

himself or us to formulate a philosophy, or a religion or an authority. (I suspect we shall do all these things to his message as has been done of old, and in so doing we shall lose the heart of his message.)

MR. JINARAJADASA:

I will agree with all you say—there is a crowd of us here—all at least united in accepting certain theories. How shall we go out to the masses and help them to understand?

MR. KRISHNAMURTI:

First of all by understanding what I mean by life. If you realize that life is always the same, whether in the body of a Negro, or Chinaman, or a white man, then you know what life is, and that it is in order to understand and expand that life that you must go through experience.

MR. JINARAJADASA:

Are we going to get the necessary experience by merely breaking our heads against any wall, just for the sake of experience? Are we going to allow children to tumble off walls because that experience will teach them? Have you some selective agency that will enable us to pick and choose the experience we need?

MISS SOMMER:

Yes, Krishnaji speaks of "imaginative affection." With that we can get the value of an experience without actually going through it. There is a note being sounded today by our progressive educators, viz., that we must teach children to feel sympathy for others, for foreign nations, alien races. I take it that that is "imaginative affection." Krishnaji's message will be welcomed by progressive educators.

MR. KRISHNAMURTI:

When you have a small plant in your garden you protect it from the wind and sun, but you keep all the time in mind, consciously, that it will come to a certain stage where you cannot hedge it in or control it; whereas now, all the laws are made to control.

MR. JINARAJADASA:

In other words, the age of liberty for the soul is not visualized in the conduct

outlined for us in the religions and philosophies of today.

MR. KRISHNAMURTI:

That is my point.

MR. RAJAGOPAL:

To go back to your original point, do you think that to listen to the words and to understand the message is to reach the goal?

MR. JINARAJADASA:

Once we understand the goal, what are the barriers we have to remove?

DR. VAN DER LEEUW:

How can you possibly speak of the way we are to set about applying the message if there is not a clear realization of the message first?

MR. KRISHNAMURTI:

When you have understood what the goal is, its application to conduct is like drinking water. When you are dying of thirst, and water is before you, you drink. You don't need to ask another how.

MR. PRASAD:

Since you cannot explain it in terms of reaction, it is really a kind of spontaneous conversion.

MR. KRISHNAMURTI:

You do not need to be told that the sunset is lovely! If you once admit that there is beauty in the sunset, the means to appreciate it will come.

MR. JINARAJADASA:

How can we proceed to arouse in the minds of the masses the way to open this vision?

DR. VAN DER LEEUW:

Until one can make people, especially in this country, realize that they are not free, that they are bound, there is no beginning. So the first sign that anything is being accomplished will be that people are no longer satisfied that their's is a perfect country, that they become humble, discontented in the right sense, and troubled by the tremendous power of life.

MR. RAJAGOPAL:

May I point out, that this can only be done by Krishnaji and by the Americans themselves.

MR. KRISHNAMURTI:

First of all, I do not want to teach, in the ordinary sense of the word.

MR. RAJAGOPAL:

The Americans who understand your point of view feel that they will be able to create that discontent.

MR. ZALK:

If you come in and talk to ordinary business men in America, who are accustomed to success, to accomplishing things, they do not regard you with any great respect until you have proven yourself to them. Suppose you begin to talk to them of the message; to use the ordinary present-day business expression, you have to sell them your idea; you have to put it over. Now this average business man will, of course, be the loser if he is not made to understand. But we want to help him; therefore one must have terms of the application of the teaching to his ordinary life in order to "sell the idea." You must convince him that he has not all the happiness he thinks he has. He finds himself in a complexity of life from which he is suffering. He does not stop to analyze it, but he is suffering. We point out the cause of this suffering and that point in Krishnaji's teaching as to simplicity, which will be something which will catch his attention, something he can listen to and understand. Simplicity will free him from a good part of his suffering. He is also suffering from a certain imitativeness in his life. He is doing so many things he does not want to do but only because others are doing it; the point in the teaching regarding individual uniqueness should catch his attention; that he must be himself. And so it may be possible to take almost every detail of the Message of Krishnaji and apply them in terms of his understanding as means of helping him out of his troubles. You tell him of the goal and also that he receives help almost immediately if he attempts to apply it to his life, and so you build up a means of "selling him the idea."

MR. KRISHNAMURTI:

The moment you have fixed the goal, the means will come.

MR. WOOD:

It looks a little cruel to create mental unhappiness to pave the way. Can we not sidestep that?

MR. KRISHNAMURTI:

Life is going to create that unhappiness for all sooner or later.

DR. VAN DER LEEUW:

People must first wake up to their true condition. They always have explanations for it. The explanations are soporifics. We must realize that terrible god of conformity which makes us slaves of custom. Everyone must conform, must have a straw hat on the first of May, think and feel as his neighbors do. The first thing is to make people realize they are in a mold, and therefore not free.

MR. KRISHNAMURTI:

People tell you that the majority of Americans are free from dogmas. They are not.

MR. WARRINGTON:

America's spirit of freedom has made her continually discontented with things as tradition has established them. Hence all our outer improvements and progress. Now, I believe we may expect her to apply the same spirit to the realization of the higher life.

MR. RAJAGOPAL:

Do we believe that this discussion is the best method of creating an understanding of life?

MR. KRISHNAMURTI:

When you want to realize life at any stage, you are free in proportion to the releasing of life; so when you have released life at your stage, you can expand your life immensely.

MR. RAJAGOPAL:

Is there not a danger in harping upon a release from soul weariness, or world weariness? I think there is a danger of over-

emphasizing this weariness. There is beauty in life as expressed in all its forms.

DR. VAN DER LEEUW:

You do not preach liberation from the world, you preach the becoming free so that you become the life of the world.

MR. RAJAGOPAL:

It becomes in the terms of the Lord Buddha, the Noble Life, the perfect fulfilment of life. At present many people think that it is the mere getting away from suffering, weariness and agony.

MR. KRISHNAMURTI:

To understand life, to attain that freedom, you must go through experience.

MISS SOMMER:

It seems to me that Krishnaji will have to give America the new interpretation of her ideal of liberty.

MR. KRISHNAMURTI:

I want you to recognize that the explanations, the excuses, the ideas of religion, the bondage of religion, the terrors of religion, have held you. You are now bound. Till that is grasped, I feel that you will never get at the meaning you want from this discussion.

MR. JINARAJADASA:

I would like to be a little child and play among the flowers, and then I should understand.

MR. WARRINGTON:

Will you paint a picture of the condition of a small nation where each individual has realized the goal?

MR. KRISHNAMURTI:

It will probably be a picture of chaos—you can't paint such a picture.

MR. WARRINGTON:

Let us imagine a nation say of 10,000 people, where all have heard your message. Suppose they are liberated. How are they living? What is their attitude? Have they a religion? What is their economic position?

MR. KRISHNAMURTI:

You are again bringing life into form, and saying: "let us unify that life."

MR. JINARAJADASA:

You are asking the old question, "What is Nirvana?" You cannot give an answer, because the words you must use belong to a world the opposite of Nirvana.

MR. KRISHNAMURTI:

It is like asking a river that enters into the sea, "What does it feel like to enter the sea?"

MR. WARRINGTON:

Then the question cannot be answered?

MR. KRISHNAMURTI:

You cannot say what it is like.

MR. RAJAGOPAL:

No two roses are alike. Similarly the fulfilment of life for each individual is unique.

DR. VAN DER LEEUW:

You just now spoke of the liberation which can be attained at any stage of man's growth. But from the moment the glimpse comes, there is a long way to go until we are free. You have had years of loneliness in which you established yourself in freedom. In your case it was years; it may be years, or lives, for others.

MR. KRISHNAMURTI:

It is like this. When a boat at sea, at night, sees a lighthouse, it guides itself by that light. It is not safe from the waves until it has reached its goal. If you see the goal, you are becoming the goal all the time. The moment you perceive it, your whole life is changed. That is what I want all to understand. Establish the goal, and all your problems are solved.

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2 P. M. "A Word to the Workers," by Mr. Louis Zalk.

MR. ZALK:

The historic Ojai First Star Camp will now, in less than two days, come to a close, and it is altogether fitting that we of the

organization should meet together for a few brief moments in mutual friendliness and good-will before we disband.

I am sure for all of us it has been a very joyous event, and that each considers it a privilege to have given of his best to make the Camp a success. It would be altogether impertinent for me to attempt to thank you for your work, because we are all working for the same purpose. It is easy to work for a cause we love, and in the same thought, when we so work, we need no thanks, there is great joy in the giving of our efforts.

To begin with we set out to have a perfect Camp. You can see that nothing less than that is suitable or fitting, considering to whom we are making this offering. After we achieve the perfect Camp at some future time, we must still work for something better. If you understand what is involved in this feeling all well and good, no further words are necessary; but if you do not understand it cannot be explained.

Naturally our theoretical organization with which we started could not function as well as expected. There was the human factor to be considered, people's peculiarities and even weaknesses, but I am sure all did what they could and so there is no better or best worker; each who gave his best is equal in this work.

As the successive Camps take place our task will be to perfect our organization so as to make for less and less strain on each individual, so that it may be truly a joy to serve. We are planning so that in the future no one need miss a Camp-Fire Talk, and, if possible, to have our Camp-Fire nearer the tents; or at least that those who work so faithfully during the day should be permitted to ride up the hill to the Camp-Fire site. Our aim is to smoothe out the small points that have caused trouble.

The Camp cannot function without an organization no matter how much equipment we put up; without an organization we could not hold a Camp. So you see how important is each individual who helps to make up this organization. All of us have been, as it were, the setting for a marvelous picture, and I am sure we feel that we would rather be the setting for this picture than occupy the center of the stage at some event in the outer world.

So let me congratulate ourselves and each

other that we have had this marvellous opportunity, and I hope that when the 1929 Camp is being held most of us will again gladly contribute our best to the One we serve.

Most heartfelt good wishes to all of you, and I am grateful beyond words for our association together in this wonderful enterprise.

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3:45: Dramatization of parts of "The Light of Asia," from the poem by Sir Edwin Arnold, adapted and staged by the well-known actor, Reginald Pole, and Miss Beatrice Wood. Mr. Pole portrayed the role of Prince Siddhartha most impressively, and was supported by an "all-star" cast. We are promised a complete review of the play in the August number of *The Star*.

Again the concert, and a Camp-Fire Talk closed the day.

SUNDAY

Early morning Meditation.

10:30, Lecture by Dr. van der Leeuw.

DR. VAN DER LEEUW:

Friends: I must begin by setting your minds at rest. I am not going to deliver a philosophical or metaphysical address; I shall not weary you today with a flight to the Absolute. But I wish to speak on this subject: "Why the Coming of the World-Teacher Is So Often Disappointing to Those Who Have Expected Him."

There was a Star member, a lady who had been expecting the coming of the Teacher for many years. One day someone told her the Teacher had come. She said, quite tearfully, "I wish they had let me keep my expectation, I was so happy in it."

We sometimes get more than we ask for. When we expect the coming of a Great Teacher, we often expect only a glorified edition of ourselves. We think the Great Teacher is coming and that we shall be open-minded and free from prejudice. But we take it quite for granted that, since the Teacher is wise, he will certainly say the things we believe. If he were to come and were to say just the things we have been thinking, and saying, and feeling for many years, we would say, "He must be a very

great Teacher indeed. He says just what I believe, and what I have so often said." We often hear people say the same thing about books. A magnificent book, they say, just what we have been thinking. That is not a magnificent book. A magnificent book gives, not what you have been thinking, but what you never have thought. That is a book from which we can learn something.

That form of expectation of a Teacher, which makes such an exact image of what he is going to be, what he is going to say, how exactly he is going to act, what is going to take place, in what movements he is going to take an interest, shows really a lack of reverence for life. We see it all through our human society. We are never willing to accept our fellow human beings for just what they are. We must classify them; we must make them heroes, saints, sinners, criminals, philosophers; we must make them something. And if they don't quite live up to the image we have made, we don't blame ourselves for our foolishness, we blame them. That is not fair to life. When we deal with our friends and our enemies in life, we should try to be human enough to accept them as the life they are, and not make images to which they have to conform. We so often hear people say, "I never thought that of so and so." If you didn't, it is not his fault, it is yours. If you really have reverence for life, you will not say of your friend, "Oh, he is no longer my friend, because he has done this terrible thing." On the contrary, if he is really your friend, you will love him all the more. We must have reverence for life just as it is.

Certainly many of us—and I must immediately plead guilty in that too—years ago, had rather too definite ideas of what the coming of the Teacher was going to be like. In the light of the coming, the words of Emerson come to my mind, where he says, "Beware when God lets loose a thinker; then all things are at stake." We might say, "Beware when God lets loose a Great Teacher; then certainly all things are at stake." When life comes, all forms which are not really the expression of life, are at stake. They must be at stake, else what use would the coming of the Teacher be?

I tried to explain to you the other day

what I understand by the word, "form." We must be very careful in the use of such words as "life," and "form," because they, too, might become only labels which we use thoughtlessly, they, too, might degenerate into a jargon. We must not use words unless it is clear to us what we mean by them. To me form is our interpretation of life, our anteriorization of it. The way we know life is by what I called last Thursday, the exteriorized image, of which we forget, that it is part of our consciousness. We see it as an image only, we do not realize the life which produced it in our consciousness. Then it becomes form, then it becomes something outside, which is apart from us, apart from life. And when once we are lost in this superstition of form, then naturally life is forgotten. Then we begin to place our belief in the form; we begin to pray to the form, to worship form.

I do not know whether any of you have ever traveled in the South Sea Islands. You will find in some of these islands, a form of worship called Fetishism, where either an object in nature, or an image, is worshipped as the source of all power—the divine. Now, when we see that we are apt to laugh at it. But we should not forget that we are all more or less fetishists at heart. We also have our ideas which we worship; we, too, always want an outer form to which we can pray, from which we expect guidance, from which we expect knowledge. If you want proof of it, you can see it in your own hearts and in the hearts of others, in our attitude to the Teacher.

Once, some years ago, Krishnaji said at a meeting that he would be available at a certain spot for people who wanted to see him and ask him things. When I saw him there an hour later, I saw him being—I might almost say—mobbed by at least fifty to a hundred people, who all wanted his signature on a bit of paper. And I thought to myself, if they could see themselves, as it were, in a historical perspective, how pathetic it would look. A Teacher comes to humanity and is available for those who want to ask him something, to meet him, and then the best thing they can do is to get his signature on a piece of paper! This urgent desire to have something to get hold

of, something that is written by the Teacher, something that belonged to the Teacher—that is fetishism. So many, if they could have something that had belonged to Mr. Krishnamurti, would worship it as a tangible representation of all he stands for. We are all so attached to locks of hair, magnetized objects, signatures, and what not; we should like to have them as a tangible thing to which we can pray, and to which to attach our faith. I know that a magnetized object has a certain influence, a certain power, a certain value; but I have seen people go around looking like Christmas trees, laden with magnetized objects. That can't be right; that is a form of fetish worship. If you want to, you can have locks of hair, magnetized objects, signatures, and what not to pray to, to make you strong, but then you are a fetish worshipper, just as the South Sea Islander. I know I have this fetishism in myself, but I try to conquer it, not to have it. We must see it for ourselves; we must try to conquer it, else we shall be disappointed in what the Teacher brings.

All of us who are in evolution as human beings identify ourselves with forms. We begin with our own body. We feel we are our own body, we identify ourselves with it. Then we identify ourselves with other forms, with beliefs, with creeds, and what not. We narrow our life down to the form we worship, and we become so one with it that we forget we are identified with it.

Then naturally when the Teacher comes, we expect him to recognize that form and say, "All other forms may be illusion, but yours is a very fine, a very special form, in fact, the best form." And when he does not say that, we are disappointed.

There is only one Teacher, and that Teacher is life. You never learn anything in any way, except through life. We learn through experience, through experience in life. People may speak to you, may tell you things, may write things; you may believe them, they may help you; but finally you learn only through life.

I remember a friend of mine, some years ago, wrote to me asking my advice in a matter. I gave it to him as best I could, and he wrote back saying it was all nonsense. Then some year later he came to the same conclusion and he wrote to me say-

ing, "Why did you never tell me that before?" It is no use saying anything to a person, unless his own experience makes him ready for the lesson, and then it is life which finally teaches him. So, there is only one Teacher, which is life.

If anyone in human evolution becomes free from all identification with form so that he reenters life, which is the one reality, the one truth, then that one is the Teacher. That is the World-Teacher, as he appears to me—Life itself.

Now, life is the hardest thing for all of us to appreciate. It may help us to look back in history and see how reluctant those present at the coming of a great Teacher have always been to recognize this life, manifest among them. For life is no respecter of forms, life flows through all things and has no special favoritism for anything in particular.

Some of you may have read of that remarkable boy-Pharaoh in Egypt, Akhnaton. You know how he came in a civilization which worshipped forms intensely, more than any other, which counted its gods by the hundred. He came, and being all-powerful ordered all sculptures of gods, all their names to be erased from the great buildings. He spread the teaching that there was only one omnipresent life. If you will study that history, you will see what a storm of indignation arose when he said that. When he died—probably helped by his enemies to do so—their first action was to erase his name from all records; no one was allowed to mention him. All the old forms were reinstituted, and those who dared so much as to mention that Pharaoh by name were punished. I want to make you feel the revolt of worshippers of form against life, when life is manifest in their midst.

The same thing happened when the Buddha came. He came to a nation which has always liked to occupy itself with religious and philosophical speculation. Many learned Brahmins came to the Buddha with their profound questions—whether the world is eternal or not, and whether man lived after death or not; and he always would say, "It is not the one; it is not the other. Go into yourself. Tread the eight-fold path, and you will find the reality, in the light of which every question will dis-

appear." But they were dissatisfied. They thought, "Here is one who comes as the greatest of teachers. He must know still more about these problems than I do." So each one wanted still more knowledge along his particular line. The Buddha never gave an answer, he only told them to find the reality, and all the questions would disappear or answer themselves.

I do not know whether the following story is true, but I can well believe it. When, after his forty-five years of ministry the Buddha had passed away, one of his disciples exclaimed, "Thank heaven, now we can do as we like." The ceremonies they loved, the caste distinctions, the philosophical problems—all these were kept away from them. Now, at last, again they could do as they liked.

Life itself is not bound to a form, not bound to any formula, it is too omnipresent to be appreciated by anyone who worships forms. This is still more evident in the coming of Christ. He was expected very definitely as the Messiah; he was to come to the Jewish people as their king. He was not a king such as they expected. He did not make Israel great as a nation. He had no interest in the different Jewish sects which were at war in Palestine. He came to teach life and the way to life, which is too simple. And if you study the Gospel story from that standpoint, you see everywhere intense disappointment, rebellion, and even fury against him. Why did he not recognize their nation, their creed, their set form of belief? Yet all the time, this infinitely greater thing—life itself, was among them, and they would not recognize it. And after he went, you all know what his followers did to Christianity, how they haggled and quarreled about the exact meaning of his nature, whether he was God or man or both. It was of no importance. And much of the real message itself was forgotten in the quarrels.

We might say it is the tragedy of the World-Teacher to have followers. No one can really follow a Teacher. The whole idea of following, when you come to study it is such an unattractive one. You would not follow anyone about in this physical world. In fact, I believe it is a crime to do so! You can be arrested for it! I think it would be a very good thing if mental and

spiritual following were a crime, and if you could be arrested for following.

Every man lives in his own inner sanctuary, there he finds life. You cannot follow him into that sanctuary. You can only reach him if, through your own sanctuary, you become life, in which there is no following. When we want to follow, we still are caught in fetishism.

Now, before the present coming, there were so many of us who expected it and

gars on the steps that lead to the sanctuary. You give them alms as you pass by, because you are stirred by pity at their condition. You come back the next day and they are there again. And if you tell them to go and with understanding seek outside the walls of the temples, that they should earn, that they should struggle with life and conquer life, they despise you. They think you are cruel.

And that is what is the matter with most of you here. You follow the shade that the sun casts around a tree, and you have to change your position constantly because you depend on the sun for your comfort. But when the sun sets, there is no shadow, and you go about crying in your loneliness, till someone comes along and explains with great care that there is going to be a new sunrise tomorrow, and if you have a little patience, you will have another shadow.

So this wheel of life, this search for life varies from day to day, and you do not listen to any person who says, "Woe to the man that seeks comfort." You are disturbed, for the authority on which you have leant so far, crashes, and you say, "That is not what I want, I want comfort, I want to be bolstered up in my weakness, I want my innumerable crutches to help me to climb." And when I say, "Be a lamp unto yourself and then you will not cast a shadow across the path of another," you do not want to hear it.

Do you not see that you must be in intelligent revolt, you must be in discontentment, continually, eternally, until you have attained; and that to create the lamp that shall cast no shadow, lies within yourself? That is what I have been saying at all these meetings, and yet there is so little understanding! You are all so prejudiced, either in favor of me or against me. I would have neither.

Be loyal to yourself and you will be loyal to everyone. Be loyal to your understanding, however small it be, then truth will come. But to establish that lamp within yourself, to make that lamp the eternal guide, you must not be prejudiced or bound by innumerable beliefs, as every one of you is bound.

I have no beliefs. I have no traditions, I have no authority, and I have always done what I thought was right, irrespective of

(Continued on page 65)

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FOLLOWING DR. J. J. VAN DER LEEUW'S
LECTURE MR. KRISHNAMURTI SAID:

I have been told by some friends of mine that people in the camp are quite upset. I am rather glad, because if they are seriously upset, it shows that they are thinking; that they are taking what I am saying seriously to heart, and that they are casting aside those things which they have falsely held close to their hearts as realities. And I hope that every one of you, when you leave this Camp tomorrow, will be thoroughly discontented, and in intelligent revolt with yourself and with what I have been saying. People have come up and said to me, "I have understood you and I am going to do things." I am afraid, in most cases, they have *not* understood. To understand truly, you must have great sorrow, you must invite sorrow out of the abundance of your heart, and experience that sorrow in life, not merely intellectually and superficially. Then I think, if you say you really understand, it has some meaning. You will never need to say you really understand, when you do understand, for words are absolutely unnecessary.

But what have I been saying that has really upset people? In what way have I put forward my ideas that a logical, thoughtful, sincere person would object to?

My whole point has been to show that a person in whom there is satisfaction and contentment, without true understanding, whose happiness depends on outward authority, on dogmas, on creeds, and on religions, that person is not truly happy, and he is just deceiving himself. A person who seeks comfort is like a beggar on the way to the shrine. In India we have such beg-

all the authorities, irrespective of all the things that I have been told. And when one is thus free, it is much simpler to be a lamp to oneself and not cast a shadow across the path of another.

So, if you put aside your prejudice, your traditions, your book knowledge, your narrow beliefs, and come out into the open spaces, then we will understand each other. If once you have established for yourself what you want, you will not want guides, you will not want interpreters, you will not want religions, you will not want ceremonies; you are then your own master. The greatest truth in life is the unfolding of life. Just because you are afraid to unfold the life within you and to be your own master, there is misery, there is unhappiness, and lack of comprehension of that life.

What does it matter, even though you do fail? There is no such thing as failure because everything is a matter of gathering experience. And once you have established that eternal happiness, and act according to that, you are lamps to yourselves, and life becomes so infinitely simple, so easy to comprehend, and so great.

You will all go away from this Camp saying: "I have understood," only because you have been told or rather urged by many of us, to understand. But when you are not accustomed to seeing clear skies, open spaces, and feeling the fresh breeze blowing, it is no good trying to give an explanation to others. When you have no real understanding of life yourself, do not try to translate that understanding to others. Explain to yourself, try to find out for yourself, struggle with yourself, be unhappy with yourself, and then the true meaning of life will come, and you will become a guide to yourself. To become such a guide you must have a fixed goal of life; that is the release of life, the unfolding of life. To unfold is to liberate life, and through experience comes liberation, and hence happiness.

That is the goal for all people, and that is the only truth, and to the man who follows that (follows the direct path, the simple path, and the eternal path), everything else is complicated, unreal, and fleeting.

I am going to put briefly the manner of that attainment, but do not accept anything blindly. It reminds me of a rather amusing

incident that happened at the Hollywood Bowl where I spoke some days ago. One lady said to another, "Whenever I come to this kind of meeting, I always keep my legs crossed." And when the other lady asked her, "What for?" she replied, "So that they can't mesmerize me." So do not accept anything blindly for criticism out of the fullness of the heart is a divine gift.

Now, I am going to explain briefly the goal for the mind, the emotion, and the body.

The goal for the mind is to have unity with life, to discard the idea of a separate self. Sorrow cannot destroy the self, for the self is the accumulation of experience. You cannot destroy the self, so you must first purify the self. You can only purify it by developing your own uniqueness, your own understanding of life, your own culture, and yet it will be the culture of everyone.

In a mosaic, hundreds of pieces of small colored stones make up the picture; but each small piece of stone must be in perfect harmony with the rest. If any particular pebble is not perfect, it will be in disharmony. So do not think that by developing your own individual uniqueness, you can be in disharmony.

For the emotion the goal is affectionate detachment. Among those people who are not detached in their affection, there is envy, there is hatred, there is jealousy, and continual strife. The person who fixes detachment with affection as his goal becomes his own guide.

And for the body you must have beauty, refinement, simplicity, but simplicity does not mean crudeness and lack of refinement.

If you attain the goal in these three, you have harmony, and then you will not want external authorities, guides and interpreters. You will not want cages. You will not want people to urge you, for life itself does that.

So I am glad that everyone here, or at least some here are discontented with what I have been saying. And if that discontentment washes away the dead matter on the shore, I will have done what I have desired, that is, to release the life within each one of you.

You are so covered over with traditions, with beliefs, with unnecessary requirements which you have thought as essential in or-

der to climb a great height and thus to understand life. If I have to some extent cleared away the dead wood of the past, the new growth will come into being. As the scent of water brings forth green shoots to the cut down tree, so the release of life within each one will bring forth fresh understanding, fresh conquest of life.

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3:30, a Public Lecture by Mr. C. Jinarajadasa, preceded by Krishnamurti reading from one of his poems, *The Search*.

MR. KRISHNAMURTI:

From the ancient of times,
From the very foundation of the earth,
The end for all things
Have I known.

As the mighty river knows
At the very beginning of its birth
The end of its long journey,
Though it wander through many lands,
So have I known.

As in the time of winter,
The barren tree
Knows the coming joys of the spring,
So have I known.

Long have I wandered
Through many lives,
In many lands,
Amidst many peoples,
In search of this end
I have known.
As the stagnant pools
That are purified
With the coming rains,
So had I remained
Motionless,
Till the hurricane of sorrow
Cleansed me.

Burdened have I been
With many possessions,
With the wealth of the world,
With the comforts that bring stagnation.
Rejoiced have I been
In the satisfaction of a multitude of things,
Till the storm of tears
Washed away the pride of abundance.
And as the lands of the desert
Are without shadows,

So had my life become.

I worshipped at the altars
Of way-side shrines,
Whose Gods have denied me
Of the end that I have known.

Their priests held me
In thrall
By the magic of their words,
By the intoxication of their incense.
In the sheltering shadows of the temple
walls

I remained, in darkness,
Weeping for the end I have known.
Till anew
The whirlwind of pain
Threw me out again
On the open road.
I created philosophies and creeds,
Complicated theories of life,
I buried myself
In the intellectual creations of man,
Great in the arrogance thereof.
As of a sudden
The storm breaks,
So was I left naked,
Overwhelmed by the agony
Of the transient things.

Great was my love,
Immense was the satisfaction thereof.
I sang,
I danced
In the ecstasy of my love,
But as fades the tender rose
In the full days of summer,
So my love withered
In the full days of my enjoyment.
I was as empty as the wide skies,
I wept for the end
I have known.

Renouncing all,
Naked as I came,
I withdrew from the world of pleasure,
In solitude,
Under the great trees,
In seclusion
Of the peaceful valley,
I sought for the end
That my soul cried for,
The end that I have known
Through the ages of time.

As the flower sleeps of a night,
 Withholding its glory
 For the joys of the morrow,
 So, gathering my strength,
 I delved deep
 Into the secret stores of my heart,
 For the joy of discovery.
 As one beholds the light
 At the end of a dark passage,
 So I beheld
 The end of my search,
 The end I have known.
 As the builder lays brick upon brick,
 For the edifice of his desire,
 So, from the ancient of times,
 From the very foundation of the earth,
 Have I gathered
 The dust of experience,
 Life after life,
 For the consummation
 Of my heart's desire.

Behold!
 My house is complete and full,
 And now I am free to depart.

As the mighty river knows
 At the very beginning of its birth
 The end of its long journey
 So have I known.

As in the time of winter,
 The barren tree
 Knows the coming joys of the spring
 So have I known.
 From the ancient of times,
 From the very foundation of the earth,
 The end for all things
 Have I known.

Lo! the hour has come,
 The hour that I have known.
 Liberated am I,
 Free from life and death.
 Sorrow and pleasure call me no more,
 Detached am I in affection,
 Beyond the dreams of the Gods am I.

As the moon is full and serene
 In the days of harvest,
 So am I
 In the days of my Liberation.
 Simple as the tender leaf am I,
 For in me are many winters and many

springs.

As the dewdrop is of the sea,
 So am I born
 In the ocean of Liberation.

As the mysterious river
 Enters the open seas,
 So have I entered
 Into the world of Liberation.

This is the end I have known.

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THE SIGNIFICANCE OF KRISHNAMURTI

By C. JINARAJADASA

When we look upon man and compare him with the animals who are less than man, it seems at first glance as if there were scarcely anything that differentiates him from the brute. Man has the same appetites as the animal, he ends in death as the animal; in many ways he seems only a little more refined. Yet there is one characteristic which makes man utterly different from any animal, however intelligent, however strong; it is that man is ever a seeker. Even the savage, with the first dawning of his intelligence, is seeking something, he scarce knows what. One would presume, since it is the nature of man to be happy, that what he seeks is fundamentally happiness. Perhaps it is. But happiness is only a term to denote something more fundamental than the mere sense of enjoyment and ease, which the word connotes to us today.

Man in the beginning, represented by the primitive man, scarce knows what it is he is seeking; but we shall note that in his search he feels arising within him a sense of worship. He goes out to worship the world with all its tremendous forces. He does not know what causes the lightning and the thunder; but he knows that it is greater than himself, and so he worships it. He does not know what is the scientific truth as to the eruption of a volcano; but he bows down before its fire and force, and worships them. In a hundred and one ways, the savage feels with his intuition that life is worshipable, that around him is something grand and wonderful before which man is insignificant. And so he bows down to sticks and stones, surrounds himself with many worships, feels that there

comes to him an intense vitality because he worships. Thus the savage man goes on from generation to generation, worshipping the thing which is outside him—Nature—a mysterious Something which he does not understand.

He goes on, till there comes among savage men a man, a human being, who stands apart from his environment because of his greatness, because of his seeming divinity. In what way does this human being, who stands so apart from his savage environment, reveal his divinity? He reveals it by his directness, by his quality of authority, and above all by the kind of message which he gives to his savage and primitive brethren. That message is, that the worshipable which man finds outside in Nature—in the dreams of others to which he listens, in the God who seems to dwell without him—is within man.

This great human being, though he wears a savage garb, who comes as a teacher to savages, comes fundamentally to release from within the savage heart and mind that which the savage has been seeking from outside. And the Teacher teaches the savage that the God who is worshipable, whom the savage has discovered only in the outer world, dwells within man's own heart. Teaching that message, the Teacher proclaims the gospel of freedom. He teaches the savage a way of release from the outer world of superstition, of reliance upon others; he brings a sense of freedom which will lead to the discovery of the worshipable within. And you will find, if you study the history of earliest civilization, that every Teacher who has come to savage peoples has released something in his hearers, and fundamentally it is the release of freedom.

All great Teachers perform that miracle of releasing something that is within. They live among us, as men among men, though we may see in them the attributes of divinity. They live as men among men, eating, conversing, and sleeping, speaking in our ordinary tongue. Yet because of their attitude to life, because of their sense of freedom, above all because some mysterious quality emanates from them, and because we, who are bound, are released as we look at them, as we hear them, we call them "divine." So came Christ; He came to re-

lease men and women of His day and generation and of the generations that followed after Him. So came Krishna in India, and Buddha. Each gave fundamentally the message of freedom. Each called on men to remember that they are not bound, that within them is a wonderful mystery to be discovered.

I sometimes think that we who enroll ourselves as followers of the Christ, or Krishna, or the Buddha have scarcely even yet understood the message of our Teacher. We have put our Teacher on a pedestal, we have offered flowers to His image, but we have not yet realized that our Teacher came to proclaim to us that we can be as great as He. If Christ came, it was not to call millions to bow at His feet, but to preach to the millions that each one of them could in this work-a-day world, live the Christ life. When the great Buddha moved among men in the valley of the Ganges, it was always to preach to them that He had discovered what all could discover. He, the "Awakened," was only the first fruits of them that slept, and what He had become through striving and renunciation, and following the search, all could become.

Every Teacher then comes to teach to us that we are wonderful, mysterious, that within us is the search and not without us, that within us is the happiness and salvation we seek, and not without. Each Teacher gives His message of freedom and passes on. And as the Teachers pass, men who hear them try to live such a life as they describe. A few men succeed, but mostly they fail; because the proclamation of a life of freedom, which is to be discovered within their own hearts and minds, seems so difficult to apply in practical life. So they revert to a sense of dependence, as the easier path. The teaching of a freedom which we all can claim from within our own hearts, but cannot receive as a boon granted as the result of a prayer, that teaching loses its intensity and its vividness, and so we revert to our old habits of wanting something to depend upon. And thus we want a guide; then it is we say:

"Keep Thou my feet: I do not ask to see
The distant scene; one step enough for
me."

This is never the teaching of a great Teacher. With a trumpet call He rings out

the message, "Within you is the Way, from the beginning to the end. Gaze at the Way—every step of it. Ask for no guide, but seek what is within you." But the message is too strenuous for us to live by, so after a while we fall back upon the habit of dependence.

When the Teacher is with us, He calls to us to be free, and His message is a call to freedom; but when He passes, and His followers take up what He taught them, the call of freedom is transformed into a teaching *about* freedom. Its vitality is gone, commentators come; lesser teachers come, and they systematize His teaching. They take the great onward current of His river of truth, lead it into channels, bank it up, and then direct it into canals, and say: "Let us water this field. Never mind the great onrushing stream that goes straight to the sea." Then it is that they wrap up the great life in the teaching of the Teacher in some kind of form; worships, cults, orders, ceremonies are formed, and men are again taught to worship the God without. It happens inevitably that, after a while, the teaching of freedom is understood only partially; and that man, who was taught for awhile to seek life directly, loses that technique, and so can find life only through form. He must then have some kind of a form—a form of a creed, a form of a confession, a form of a church, a form of a guide and leader—and through that form man then strives unavailingly to achieve the full vitality of the life of the Spirit.

Once again, as in the time of the savage, man looks for the God without. The sense of freedom is gone; he is happy, but only intermittently. He may worship at many a shrine, but there is still a hunger within. And so once again, the Teacher comes to release the spirit of man, to proclaim anew the message of freedom.

It is interesting to note that several of the great religions tell us of this phenomenon, of dependence and freedom, of freedom and dependence, like day following the night, and night the day. The spirit of man for a while rejoices in the possibilities of freedom, then he relaxes into dependence. They tell in Buddhism that it is in the cosmic order of things that Buddhas shall come one after another, each reiterating the same truths, each calling on men

to release themselves. It is that same teaching which is given in Hinduism of the coming again and again of the Avatâras, or Incarnations of God as man. And, said the last Avatâra of India, Shri Krishna: "When righteousness decays, and unrighteousness prevails in the world, I come again to establish righteousness." It is fundamentally the same message which was given by the Christ when He proclaimed that He would come once again to "judge the quick and the dead," that He would come with His measuring rod, which He would apply to each one of us to find out which of us are alive, the "quick," those through whom the life-streams are flowing, and which of us are the "dead," although we are moving still in the garments of flesh. This coming of Teacher after Teacher is part of the cosmic plan; each coming is indeed a Cosmic Advent.

Such is the nature of mankind; man goes from freedom to dependence, and then he struggles, prays, cries, longs for freedom. Such is the very nature of the world in which we live; after man's degradation there is inevitably man's prayer for freedom and glorification. It has been said truly by a Christian poet:

"Never an age, when God has need of him,
Shall want its man, predestined by that
need,

To pour his life in fiery word and deed—
The strong Archangel of the Elohim."

A series of mighty Archangels, as it were, of the Elohim, stand watching this drama of man—the coming of the Teacher, the proclaiming of the message of freedom, His passing away and afterwards, men reverting to dependence, and then crying for one to come again in order that they may be free.

In the world to-day we have a world of bondage; West and East, North and South, wherever you look, into old lands of many faiths, or into a new land like this of many dreams and many activities, there is fundamentally the same tragedy. Look, for instance, at the religious life of the world. There, in far-off India, they are still building temples, but comparatively few go to worship in them. The educated feel more and more that somehow what is taking place is not closely related to life, as it used to be once to their grandfathers. Look

at the lands of the West where they are building churches, multiplying them, beautifying them; but listen also to the voice of tragedy saying: "How few come to fill these edifices, how empty are the churches that are being multiplied today!" Look at such a civilization as yours with all its vitality. The forces of nature have been harnessed, the whole world is being opened up, earth and sky, and sea and air. On all sides bountiful nature is pouring out her treasures for your happiness. Yet, though there is so much life released, your hunger for life is keener than ever. You can scarcely realize for yourself, perhaps, how hungry you are for happiness, how all the time, in spite of all the fullness of material conveniences, there is in you a dissatisfaction. Life, that gives so much, demands so much of you. Your mind is confused, your heart is fuller of clamor than ever before, you hunger and thirst after righteousness, after happiness, after peace, after a thousand and one things which these forces of life that modern civilization has released cannot give to you.

There is one further thing which is characteristic of our modern age—and remember, I speak as much of the East as of the West—the spiritual life which we all seek is in the main a tradition for us. People speak of righteousness, but which priest, which minister, can stand forth to the world, and show in his life what righteousness means? They have the message, but they have to say "I can only speak to you of what Christ taught in Palestine, of what Krishna taught on Kurukshetra, of what the Buddha taught at Benares." Thousands of lesser teachers there are, but where is that saint who, not quoting anyone who has gone before, says: "This is the truth, because I have lived it; this is the way, because through suffering I have found it?" Our spiritual life in the main today is one of tradition, and the world is full of a traditional spiritual message.

When men hunger for that keenness of life which they feel must exist, then once again from the spirit of man there goes out a prayer, a call, and once again it is true:

"Never an age, when God has need of him
Shall want its man, predestined by that
need,

To pour his life in fiery word and deed—
The strong Archangel of the Elohim."

(Continued on page 66)

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The usual concert, and a Camp-Fire poem by Krishnaji brought this memorable Congress to a close; there, under the stars, at the sacred spot where many evenings the members had dwelt with him in silence and in understanding, he said goodbye.

On the morrow the departures took place. On all sides one sensed deep feelings of regret that the great privilege of the Camp, and the joyous communion with Krishnaji had terminated all too soon. But while the form aspect had terminated, the life aspect will endure eternally.

The significance and profundity of Krishnaji's Message will be interpreted, understood, and become effectual according to the mind of each individual. No two received it alike; each will find in it his own inspiration. One thing is certain: no one who entered the Camp but came away from it a changed person, one whose mind and heart expanded into a greater realization of the beauty, joyousness, and meaning of life.

The members departed, remembering Krishnaji's vital, thrilling, and incisive words: "The understanding of life is much more vital than the bondage of innumerable religions, creeds, dogmas, and theories. In order that you may draw from the waters of life this Camp has been established. Not to create the instinct to imitate, but to create the desire to go deep into the well of human understanding; not to *avoid*, but to *understand*; not to put aside, but to confront life as it is. In order to make life the eternal Truth, this camp has been established."

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CAMP NOTES

On the spot where the play, "The Light of Asia" was given there is to be erected a very beautiful amphitheater, as the place is ideal for this purpose. Krishnaji has asked Mr. Reginald Pole to take charge of the work. In the August number of *The Star* Mr. Pole will give details of the plan,

and we shall print some photographs of the place.

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Next year's Camp—1929—will take place May 27th to June 3rd. The registration fee will be \$45. Mr. Louis Zalk continues as Manager.

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In the future, the Camp ground is not to be known by the name of Starland, but The Ojai Camp. It is the purpose of the Management to lease the ground to reputable organizations if they desire to hold their Camps there. This will bring some revenue to help in meeting the expenses of maintenance of the ground.

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The Star Bookshop, under the management of the Star Publishing Trust, was a very flourishing little corner of the Camp and sold many of Krishnaji's books as well as those of other authors. At a meeting in Oak Grove, Mr. Henry Hotchener, Chairman of the Star Publishing Trust, sold in one hour about 17,000 copies of Krishnaji's new book, *The Pool of Wisdom*, etc. This is the inexpensive edition, described on another page of this magazine. It is invaluable in spreading the Message of the World Teacher.

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On Sunday afternoon, at the public lecture, Krishnaji read some verses from his book, *The Search*, and we have reprinted some of them. Those who are interested to have the entire collection of the poems in this book may secure them from the Star Book Shop, 2123 Beachwood Drive, Hollywood, Calif., or from the publishers, Boni and Liveright, New York City. The same is true of Krishnaji's new book, *The Immortal Friend*, some verses of which were read on the evening of the first Camp-Fire. A review of the book will be found on another page.

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On Sunday afternoon the Camp was thrown open to the public from three to five o'clock. Over 3,000 persons attended the lecture by Mr. Jinarajadasa, preceding which Krishnaji read the verses from *The Search*, printed above. It was most gratifying to hear the expression of appreciation from the visitors concerning the privilege

of hearing Krishnaji and the lecture, and in viewing the beauties of the Camp.

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Excellent photographs of the Camp may be had of the Star Bookshop, Hollywood. At the same address, a set of lantern slides may be purchased for the use of Star Centers, lecturers, and public meetings. For details please see the advertisement in this issue. A lantern slide department of the Star Publishing Trust has been established and is under the direction of Mr. Scott Lewis of Hollywood.

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The June number of *The Star* magazine contains a very fine picture of Krishnaji under the trees at Oak Grove in the camp, an original drawing of Krishnaji by James Montgomery Flagg, and some splendid articles as well. Many extra copies were printed so that members might use them for propaganda. They are available at the Star Book Shop, Hollywood.

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A beautiful *edition de luxe* Souvenir of the Camp is soon to be issued by the Star Publishing Trust of America. It will contain a unique and exclusive picture of Krishnaji at the Camp-Fire, portraits of prominent workers in the Order of the Star present at the camp, pictures of the Camp, tents, etc. It is being prepared by Frank E. Kilbourne, secretary of the American Star Publishing Trust and editor of Dr. Besant's newspaper, *The Ojai*. Details of this Camp Souvenir may be had from the advertisement on another page.

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The August number of *The Star* magazine will contain a photograph of Krishnaji, an article and a poem by him, pictures of the Camp and of the play, "The Light of Asia," and articles from notables present on their impressions of the Camp. Another lecture by Dr. Van der Leeuw delivered at the Camp will also be published.

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The Camps in Ommen and in Ojai are to be called International Star Camp Congresses; those held in other places, Star Camps.

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Mr. D. Rajagopal, M.A., L.L.B., International Organizer for the Order of the

Star, has been made President of the International Editorial Board of *The Star* magazine. Mrs. Russak Hotchener, Editor of *The Star* Magazine in America, has been asked to be a member of that board.

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Those who have attended Krishnaji's Question and Answers meetings in America, Holland, India and elsewhere will rejoice to know that we are promised a volume to be published this year, if possible, containing a report of those meetings.

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WHY THE COMING IS OFTEN DISAPPOINTING

(Continued from page 57)

helped to prepare people's minds for it. I myself have been a member of the Theosophical Society for so many years, and, as you know, I belong to the Liberal Catholic Church. Naturally we expected that the Teacher, when he came, would accept the ideas which so many of us held, even though we tried to be open minded and not to have prejudices. There was an almost unquestioned and unquestionable acceptance of the fact that of course he would recognize this or that doctrine, form of worship, or belief, as the best. We had, as it were, a niche ready for the coming Teacher, into which we expected him to step, and if he had done so, we would have worshipped him in that niche. Instead of that, when he came, he came everywhere, in all life, not in any particular niche.

Now, we can do either of two things. We can be very disappointed when our particular image, our expectancy, does not come to life. Or we can forget our childish disappointment and try to see how infinitely greater the reality is than our poor expectation.

To me personally it has been that way. Do not think that all the other beliefs I held before have suddenly become without value. Not in the least. They have their value in their own places, in their own relative meaning. But now it has become clear to me that the World-Teacher is not any particular Being, but that the World-Teacher is Life. What could be a more tremendous revelation than this coming of life, this outpouring of life?

I know the other day the question was put to Krishnaji, "Who are you? Are you the Lord Maitreya, or Krishnaji, or the Buddha?" And you remember his answer. "I am all that and more." It is the answer of life. When one has become as he, free from the attachment of form, one with life, he is omnipresent, in all things. What could be greater? Can you then say he is this being, or that being, when he is life? It is so pitiful if we should not realize the greatness of life itself, and want to bind it to a particular form.

We use the word "life," so often, in such vague meanings. We talk of our own "life," of

"life" in general. I do not think I myself ever had an understanding of the meaning of life until these last few years. Now the world seems changed; where I saw the multitude of forms everywhere, now I can see life. It is as if a man had been in a scientific laboratory with very complicated apparatus all around him. Now he suddenly realizes that through all these complicated wires, one electricity, one force, one reality flows. In our case, forms, which are only a barrier, disappear, and we see life everywhere, flowing freely, spontaneously, freshly, through all things. And what can be a more tremendous revelation than that? Who would ask for any particular form, any tangible thing, when this greatest of all things is around us?

In the teaching of all the Great Teachers there is one eternal message to man. When the Teacher comes, he does not come to be a great ruler, a great orator, a great artist, a great scientist. He comes to do what only he—the Bringer of Life—can do; to set people free, free from forms in which they have been crystallized, entangled themselves, to show them that life is within them, abundant. So, when he comes, he comes as the Bringer of Life, as the Physician of Souls; he comes to each individual soul, as it were, to speak within that soul and show him the way within. If we expect a hundred other things, if we expect him to be a great psychologist, scientist, artist or politician, and say, "Why is he none of these things?" we miss his true greatness.

This is especially so, because the remedy of the physician is so simple. We like doctors who give us complicated medicines. When we feel ill and the doctor says, "Oh, your case is a very special one, a very complicated one, a very unique one, you need very complicated medicines to get better. If you only take this, you can remain in your easy chair, you can continue eating and drinking what you will, and you will get well," we rather like such a doctor. But when a doctor comes and says, "You ill? All you need is exercise, you are eating too much, you need more fresh air, you need a bit more courage in life," you say, "Is this a doctor? I could have said that myself, I have no respect for such a doctor."

When the whole world is sick with its ills, with its struggles, with its stupid international strife, with the many blind ways in which people hurt each other, we want these complicated remedies, we want a social doctor to tell us what to do for our unemployment, our war, our different social problems. But what is, after all, your whole society but a group of human beings? If you could take all human beings away from the earth—what a quiet earth it would be for a while! Where would your social institutions be? We always think of them as something that is objective, that can be changed, as something that remains when people go away. But there is only man, all social institutions have their life in living men. The only cure for social ills lies in man.

If all of us here lived on a desert island and had a community there, the happiness of that

community would not depend on rules, legislation, or parliament. They would make us very unhappy. Our happiness would depend on the people themselves, on their attitude. If they were kind, generous, clean, that community would be happy. On the other hand, if they were unhappy, you could frame what laws you liked, they would be of no use.

When the Physician of Souls comes to a world, weary of strife and sorrow, and says, "In yourself lies the remedy. Find happiness and the world will be happy," you say, "That is too simple. We shall go to another doctor who will give us a more complicated remedy." After all it is too painful a remedy. You will all reform the world. But will you reform yourselves?

It is so much nicer to have a big public meeting and start changing the world. But finding that your unhappiness is only due to yourself, is a very painful admission. You like to blame something else, to blame your wife, your children, your business, or the government. You are willing to change all these; people do. But to change yourself is painful, to change yourself means breaking the forms in which you were resting. It means getting up out of the easy chair in which you were sinking deeper and deeper. To change this is painful. When anyone comes with that remedy, you say, "Do go away. We like some remedy where we can remain in the easy chair and change everyone around us without changing ourselves." That is why the remedy of the Teacher is too simple for us.

Life, which the Teacher brings, is of such truly divine simplicity. In fact, there is hardly anything to be said about it. It is in you, in me, in nature, in the trees, in everything, if we can see it. There is nothing but this ever unifying, easy-flowing, spontaneously flowing life which solves all problems. Life is the universal solvent. If you have life in yourselves, and if you feel life, you have no more problems. The old problems dissolve. In social life, too, this life which the Teacher manifests is the solvent for all things.

But we don't want it. We want the rigid form which we can worship, which we can change. We are far more interested, as a rule, in the technique of things, not in the great thing, life itself. In the very coming, so many are interested to know exactly how it takes place, whether it is an overshadowing, the taking possession of a body, the using it as a channel, or a union of consciousness. I find so many people worried as to how the coming of a Teacher really takes place. It is like a boy to whom you give a watch. He is not content to look at it; he must take it to pieces, and when he has done, there is no watch left. Instead of being able to appreciate the greatness of life amongst us, of being able to drink it in—life itself, the one thing we all need—we must know exactly how it happens, its name, and then of course we miss the great thing.

If we really seek that life, we can test it in ourselves, in the things we aim at, in our values in life, in what we consider "greatness in life." Whom do you consider the great people in his-

tory, in your own nation? Generally our idea is that great people are those who have been ruthless, and have killed more people than others; the great conquerors of earth are worshipped as the great men. The first names we think of are names like Napoleon and Alexander. You rarely mention those who have attained greatness within, because they don't have the noise of publicity around them.

So in your own aims, in your own life, you can see what you really seek. You might put it this way: "Tell me whom you admire in your nation and I shall tell you who you are." By our admiration, by the values we place in life, we are known in our attitude towards life.

Let us then be terribly sincere with ourselves in this matter. Let us see what we really seek; not say we seek this true, lasting happiness, this liberation when, all the time, we are lost in this blind rush for useless things, which we call civilization. Let us, above all, be sincere. If we do not want this great thing, let us say so to ourselves; not say we want it, when we really do not want it. If we are sincere with ourselves, then we are growing all the time. At least let us know what our true aim is.

Above all let us try to realize the true meaning of the life that is manifest among us, the life which the Teacher shows us, because he is one with it. Because he is free from forms, he has entered life itself, and is therefore in everyone of us, in the whole of nature. He alone can, therefore, teach truly, as only life itself can teach. He, the Teacher, is life.

What more could we expect or desire?

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SIGNIFICANCE OF KRISHNAMURTI

(Continued from page 63)

Once again among men a Teacher dwells with us, flesh of our flesh, speaking our common tongue, in no ways different from what we are, and yet so different because within His heart there is the heart of the whole world, because He dreams for us all, because in Him there is neither East nor West, North nor South. He stands as man of man, not as God of God. And because He is man of man, He speaks to us, and we know that freedom for us is near. As He comes once again, it is the same message which He proclaims to us, first, fundamentally that of freedom—that there is a joyous life which we can achieve, a life indescribable, only to be sensed in its wonder by him who is indeed free; and then, He says, "Look within and not without."

As this message is being proclaimed today, it is curious to note how some find it difficult to understand. To some the message is natural, instinctively comprehensible. But there are some to whom the message is revolutionary, and seems to bring not peace but a sword. So it was in the valley of the Ganges 2600 years ago; so it was in Brindaban with Shri Krishna three centuries before Christ; so it was in Palestine. There were some who listened, but were disturbed because

the Teacher brought a spirit of challenge, because, though He denounced not the things they worshipped, He challenged them. He said: "Are you sure you understand what it is you worship? Are you sincere? Are you standing on your own base? Is it indeed the religious life, which you have found of your own discovery, or is it something which tradition has given to you?"

There are some who cannot understand instantly, even though their hearts may be open. But there are others who, the moment they hear, cry out from the heart: "Thank God, you have come!" What is the difference between these two types? One difference is that the first type lives very largely in the past, and the second in the future. You will find that wherever in human beings the artistic impulse is strong (and that means always a certain sense of rebellion) they understand the message almost instantly, for the true artist is as a child, and the deepest truths come to him with a freshness. Although they may have been said ages before, they come to him with revealing fullness. But those who live in the past, and still cling to its traditions, they cannot for a while go out with courage and daring into the unaccustomed future. Yet if they are utterly sincere, for them also is the wonder and beauty and the joy of the message which the Teacher brings.

Let me for a while take you back in imagination to the past, and point out what happened when a Teacher came in that past, why there were difficulties, and why only some understood. Go back to the tradition which has come to you from Palestine. When Christ came, the Jews were a nation full of religious teaching. They had their "Law and the Prophets," they were not ignorant of spiritual things. Yet when they talked of the Law and the Prophets there was a vagueness about it, a lack of immediate realizability concerning the teaching; there were disputations after disputations, and yet somehow Judea and the world did not seem to be any better, though the teaching was studied again and again.

The Jews had a tradition of a kingdom of heaven which would one day be theirs when a Messiah would come, and they said to themselves: "He will come, He will release us from our bondage to the foreigner, the hated Roman conqueror. We, who are the chosen people, will be given our kingdom of this world, and each one of us will be a prince among the Gentiles. We, who are the favored of God, we are selected for a Kingdom of Heaven which shall be established upon this earth of night and day and sun and moon." Yet in spite of all their dreams and teachings there was confusion. They did not understand, for the intuition was dead. The mind was quick, and full of argument, but the intuition which sees through into truth was not there.

Then came the Teacher with a spirit of challenge, with the spirit of authority. And He said: "There is indeed a kingdom but it is within you." With simple truth He proclaimed that the people of His day were seeking in the wrong direction for the kingdom of heaven, that it was not a material kingdom, that there was not a

Messiah who should be king of the world, but that it was a kingdom within. He declared that He himself was the son of God, like all others, for when they challenged Him, He said: "Is it not written in your law, 'I said Ye are Gods'?" He proclaimed that He, a son of God, called on men to realize their own Sonship. For almost for the first time, certainly the first time with any fullness of thought, Christ spoke of God as "The Father." The Jews were not accustomed to that immediate relationship. Look through the *Old Testament* and you will find scarcely twenty times when the Lord is called "The Father." It is always "The Lord." But Christ taught an immediate nearness of spiritual things—"Your heavenly Father feedeth them," "My Father"—and with these familiar thoughts He awakened the intuition, and men then understood that there was indeed a great kingdom, a kingdom of heaven, but it was within.

Pass backward into the past, and come to six centuries before Christ, and you will find India full of the most wonderful philosophy, temples on all sides, sacred places, priests with the most gorgeous ceremonies. Religion seemed to be alive, and yet somehow, though teachers were about, women as well as men, proclaiming the way that they had found, in spite of it all, somehow the poor and outcaste were oppressed, there was harshness and cruelty, men were still in bondage. The intuition was asleep in spite of a multitude of philosophies. Then came a Teacher, a prince of India, who renounced His kingdom, His material things. He went out into the world, lived as a beggar, gaining His daily bread from the charity of the charitable, but feeling for the sufferings of humanity, dreaming of a day when men could be released, and He found the truth and proclaimed it. In His day the Hindus were always, as still, seeking for the Kingdom of Righteousness, "Dharma." The people asked, "What is righteousness, what is Dharma, what is duty, what is the great plan?" And the priests said: "Righteousness is to come to the temple, to offer flowers, to say prayers, to burn these lamps, to observe these rites; righteousness is to go to such and such places of prayer and pilgrimage; righteousness is to perform this ceremony in the home; righteousness is to carry on the social and economic order established of old by the Holy Ones." In other words, they said, "Righteousness is outside." It was always: "Come out, come out to find and establish righteousness. We are the priests of righteousness; listen to us; accept what we give to you of this sacrament and the other sacrament. Righteousness, the kingdom, is without."

Then came the Buddha and said: "The Kingdom of Righteousness is within." Dharma, righteousness, He said, is not a matter of performing this ceremony or going to that place of pilgrimage; it lies not in obedience to the behests of this God or the other, but it is a matter of seeking the inner, the life within. And He stated for man simple truths of righteousness, to refrain from this evil and the other evil, and He taught men to go within. "Seek the kingdom within," He said.

And so it is today. The Teacher comes once again calling upon us to seek the kingdom within. Does He bring some wonderful new philosophy, greater than any philosophy that you will find on the shelves of your libraries today? Did Christ bring a philosophy that was greater than that of Plato? Did the Buddha bring any philosophy greater than that of the Upanishats, written long before His day? No, it was not philosophy which the Teacher brought; it was what is more precious than philosophy, the light of the intuition. So living in intuition was the Christ, Himself, that He made His listeners see for themselves; and every great Teacher in the past performed that same miracle for us. The Teacher lights within us a lamp of truth, and we see at once for ourselves; that is the case today. It is that giving to us, once again, of light that is the significance of Mr. Krishnamurti. Once again in simple language, in no complicated phrases, in similes we can all understand, taken from nature, taken from the woods, taken from our ordinary occupations, the Teacher speaks, and tells us that there is a way within, that we are in bondage, and must become free, that we can be lamps unto ourselves, that if only we would dare to tread the road to liberation, the kingdom of happiness is here, near, because it is within ourselves.

As of old, as every great Teacher, the Teacher comes now, not to destroy, but to fulfil. But He can fulfil only for those who are eager, who are pining and hungry for fulfilment. There are still thousands in the world who do not want fulfilment, who are satisfied with the sense of dependence, who say, "Give us only a familiar teaching; give us your hand to touch; lead us into this place of worship; give us this creed to repeat." Their prayer is, "Sufficient unto us is the water of life given to us in our little cups." It requires much suffering in life, great sacrifices, as they sip their little cups, to admit to themselves that somehow the water in their cups does not quench their thirst. For life is mysterious, and life itself sooner or later teaches those who are satisfied with the little cups to seek the large well from which they can gain water direct for themselves. In all the lands where a Teacher speaks, there are only a certain number who are hungry for fulfilment, who understand that He has come to fulfil and not to destroy. And to those who are so hungry for fulfilment, to those who feel they can give to life, His teaching means no renunciation, but freedom from burdens.

The Teacher's message today is a trumpet call to be alert, to arise and gaze at the sun though the sun should seem to blind. For, as the great Teacher looks at mankind, He speaks not merely to the few who are ready for fulfilment, but to all. Because, and that is the miracle of His vision, He sees all, from the simplest savage to the greatest of men, as ready for fulfilment. As He looked at Jerusalem in olden days, and longed to save all its thousands, so the Teacher looks at all the millions of men today, and He sees each one near to fulfilment. But the pathos and the tragedy of His mission is that, as He speaks to the millions, only a few will dare as yet to follow Him. They do not as yet feel the sense of

courage within themselves. Yet the Teacher, as He looks and speaks, does not speak to the few; He speaks to all, and that is why His words can be understood by all. Even little children can gain something from the message of every great Teacher.

Now that the Teacher is here with us, what is the teaching? And here, frankly, I cannot tell you. I have a profound sense of hesitation. I who have studied the teachings of the East and the West, I, who am a seeker, and have discovered where lies the end of my search, I can not say what the teaching is, because of its wonder. I want to stand apart from the teaching, for I know that everyone who tries to expound must necessarily diminish the grandeur of the teaching, belittle the intensity of its message. And so I have a hesitation in trying to explain what the teaching is. Sometimes I also feel that there is no need to teach in these days, especially in the countries of the West where you can procure published books containing the Teacher's words. By their means you may read for yourself direct, approach with your mind His mind, and judge for yourself.

But there is one thing that I can do. It is to tell you what I find in the teachings. That, at least, I can do, without necessarily coming between you and the teachings. What is it I find?

I have sought long for truth, for happiness, for that wonderful life which will mean the perfection of giving, and I have found it in the Wisdom that is known as Theosophy; I have found it in the light of modern science; I have found it in the exquisite creations of the artists of the world; and yet though I have found, there is something today that is new, full of exquisite beauty and indescribable wonder.

It is a light, it is a strength, it is a quality of creating dreams; in these teachings of Mr. Krishnamurti, there is something to me at times indescribable. I can only try to put it into a simile. Imagine that I were the possessor of many gardens, and for many, many years I had collected all the flowers of the world, and they had shown me all their beauty, imagine also that all my flowers were only colour and form and line, that by some mysterious process of nature, they were lacking in scent; and imagine that some miracle had taken place during a night and that when I came to my garden in the morning all at once all the myriads of flowers that were mine each exhaled a scent that I had never known. In the same way, I who have sought the wisdom of God, I who have been inspired by beauty and the spirit of renunciation in the world, I have found today something I had not found in the past. And that is why I, who am the vice-president of the Theosophical Society, an organization which has gathered the wisdom of the ages to proclaim to man, I see that in this teaching once again of a great Teacher, there is the perfume of the Ancient Wisdom given to us to inspire, that same perfume which existing once upon a time seems to have evaporated in the course of the ages from the flowers of wisdom.

Once again the Teacher says: "Look within," and as we look we find the same problem—I do

—the same misery in the world, the same ignorance and darkness as of old. And yet as I look now, it is as if there were a new power in my vision, to penetrate, to sense more profoundly the tragedy of the world; it is as if my eyes were made to focus in some clearer way, so that things that were in vague outline now appear with a nearness and therefore with a clearer message. The same facts of life are now being presented to me as were presented by Plato in Greece, by my own Teacher, the Buddha, in India, by all the other Teachers whom I love and revere. Yet somehow, today, through similes taken from machinery, from the most commonplace things of the world—thoughts, images, from the modern world, new analogues, new pictures—the whole problem of life is presented to me so that I seem to have a new pair of eyes with which to look upon the world. That is why, much as I know the wisdom of the past, there is a charm of new discovery today as here I sit and listen under these oak trees, or there on the mount at night, to Mr. Krishnamurti's ideas, his simple phrases. To me it is as if flashes of light appeared in the darkness, new view-points, as if some new telescope were put to my eyes, and as if a vague star far away is shown in a near splendor.

There is in the teaching today something that is utterly full of inspiration for me. Why am I a Theosophist? Because theosophy is a Gospel that gives a hope for all. With the process of reincarnation I see that the world and the happiness that I have achieved shall some day be for all the millions. It is because I feel my sense of nearness to the millions, and because I believe in a divine democracy of all mankind that the gospel that has been given to the Theosophist, whereby he sees the process of evolution as the climbing by man up a great ladder, is the only philosophy that satisfies, is the crown of all the religion of the world, is rightly known as the Divine Wisdom. And just because of that, to me there is a beauty, an intensity that never diminishes, and a great wonder in a fact which the Teacher today announces. It is that all men, at whatever level they may be in evolution—whether that of the savage who has just come out of the animal, or that of the greatest king and ruler, and guide and philosopher—that all men can completely change their lives, provided they will make a great discovery. This discovery is called "The Goal." I know what the goal is. Philosophies of the past have proclaimed it. But I had thought that for the discovery of the goal many experiences of many, many lives are absolutely prerequisite, that, until man had come almost to the highest point of culture, it was impossible to come near the goal, and I had looked upon all the millions as still far away from the goal.

And now comes the Teacher and reveals the mystery that the nearness of the goal is not a measure of distance in evolution, but a matter of finding that the goal is within. And He says even to those who are on the first rung of the great ladder of evolution: "Arise! Awake! Seek out the path that is within!" You are to look into a future in yourself; you are to look within

yourself and find that you, yourself, are "the way, and the truth, and the life," that you are already at the goal, though in the mere mechanical process of time and space you may still have dozens or hundreds of future lives in which to reveal to yourself the way which is yours. He declares to us, who are in a world of sinfulness and struggle, that somehow we are already at the end, at purity and perfection, that we can call upon the power of the Eternal even now as we are struggling towards the Light. That is the great wonderful truth which is indeed new to the world. He shows us that this world is indeed a world of evolution, that there is in it duty, that there is individual karma, and that life after life we reap as we sow, and because of our ignorance, our reaping is so full of pain. But even while we reap pain, if we can only be sure that we have discovered the end, which each of us knows for himself deep within, we can live in the kingdom of happiness in the joy of liberation.

If each one of us shall so live a life that we can say even in the depths of our despair, "I see, I know the end," then the very quality of our karma changes. We still have to pay the debt, to suffer; we still have to perform all duties. But sorrow no longer weighs us down. We suffer, but it is no longer as the Christ on the cross saying, "My God, My God, why hast Thou forsaken me?" It is as the other saying of another tradition which gives the words, "My God, My God, how Thou hast glorified me!" It is to teach men who are crucified on the cross of matter that even while they are crucified on the cross of their own senses, they can chant that great chant of triumph, "My God, My God, how Thou hast glorified me!" It is to teach the ignorant masses that within them is the way, the truth, and the life; that in spite of their sinfulness, ignorance, and superstition, there is something within them whereby, if only they will realize it, they can stand on their own firm feet, not looking outside for guidance, nor to tradition for inspiration, but within themselves; it is to teach these truths the Teacher has come. Surely that is the teaching of a Divine Democracy.

There awaits each of us a discovery, says the Teacher. What shall I say as to what you are to discover? How can I teach it? I can only say, "Go and find, discover for yourself." This that we are to discover, each one of us, is called by Mr. Krishnamurti, the "Beloved." It is strange that he uses a familiar term. He does not say it is "God." And perhaps that is all the better, seeing how in the name of "God" man's spirit has been bound and confined, how in the name of "God" called upon with the tongues of diverse nations, nation fights nation, and man kills man. Is it not better that we should get away from even such a sacred word as "God" when it unhappily in these days brings with it the connotations of ignorance and cruelty and exploitation?

The Teacher says: "It is the Beloved. I and the Beloved are one." And He says to each one of us, "There is a Beloved." He does not describe who is my Beloved, who is your Beloved; He says, "For each of you there is a Beloved. Find that Beloved." It is life fundamentally, but

also some form of life, some revelation of that mystery, which is unique to yourself. And when you have found your Beloved, then you stand free, wanting no scriptures, wanting no Teacher, wanting not even a heaven beyond the grave.

As every Teacher of old, He asks us to live the life. What kind of a life? It is not to go out into the hermitages, not to leave this world. Our freedom is within the world. It is possible, He says, for us to perform our duties, never slurring even one, never omitting a single duty that should be done, and yet perform duty and live not bound, as most of us are, but free. Such freedom is possible wherever we are, whatever is the faith we profess, whatever is the obligation that we have; not by quitting the life but quitting the form of life to which we cling, do we find the freedom which awaits us.

I stand before you, a Theosophist. Does He ask me to cease to be a Theosophist? He asks me to find the Beloved. It is for me to apply that teaching. It is for me to free myself from everything which binds me in Theosophy. Wherever there is any form which holds me, confines me, I must free myself from that form, for it is only as I go joyously with the Life that I shall discover my Beloved. Does He ask anyone to cease to be a Christian, a Hindu, a Muhammadan? No; His insistent message is, "Cease to be in bondage; be free."

You will find, if you will observe, that in all the forms with which we are associated there is indeed a quality of bondage. It is so much easier to follow authority than to stand alone. It is so much easier to go to someone else and ask advice than in silence, in darkness, and in tears work out our problem for ourselves. It is so much easier to go to some place of comfort, a church, a temple, and there feel the nearness of God, and there to sit awhile, not daring to contemplate the world of struggle into which we must go.

So, says the Teacher today, we are to find out the way of freedom wherever we are, and it is not a matter of an outer breaking away. A man may leave all his churches and throw aside all his creeds and professions and say, "I am free," and yet be the most bound. And you may find someone who lives in the world, performing his duty in the spirit of self-sacrifice and service, truly free, although as his fellows look upon him he seems bound. It is not a matter of the outer name and label which we bear. It is a matter of that inward struggle and the determination to be free, of the seeking *directly*, each for himself, of the life.

Though He tells us that we must find freedom which is within, He asks us to go out into the world and free the world also. Again and again He says, "I am going throughout the world to free men, and you, who can be free, should go out yourselves into the world and free others."

And how are we to do that? Ah, that is the greatest difficulty in the teaching—how to apply it, so that we who long for freedom can give something of our discovery to others. One thing I am learning from the teaching of the great Teacher is this: that you do not free people by talking. You will not free people by making

them join this association, that society and the other church. You free people not by answering their doubts and explaining their difficulties. You free people because of what you are, because you have struggled, you have suffered, you have rejoiced, and have to some extent freed yourself from traditions, freed yourself from authority. It is because you have within you something of the joy of the direct discovery of truth that then, as you speak of truth, you can make people feel as you speak that there is indeed for them something of truth to discover. It is by your finding for yourself the way, the truth, and the life, that you can help others to find where the goal is.

Frankly, I think that some of us Theosophists have been rather amiss, because we have many books and many teachers, and our way of helping the world has been to quote a teacher and books, and not sufficiently to live the life. And I know that that applies to me. Having the ability as a teacher, as an exponent, I have gone on expounding Theosophy, omitting the application of the teaching to myself. There is nothing more wonderful than that teaching, and nothing more tragic than that the teacher himself should not know the significance of it in his own life. That is very largely the tragedy of the world, where there are many, many churches, many, many religious teachers. Their lips are full of phrases, when within themselves they are hungry, suffering men, seeing no light.

Do you know one of the strangest things in life? Those who really suffer, when they come to you, although you have many a title and hold high office, so far as the world's spiritual hierarchy is concerned, instantly know whether you have any help to give them or not. Deep calls to deep, and the depth of suffering in another calls in you the response from the depth of your suffering, and the man knows. From a mere shake of the hand, you can give him life and comfort, provided you have been where he has, and triumphed.

That is what some of us Theosophists have now to learn. We have to dare to live life for ourselves, to go within, to stand alone, not to quote, to ask not for comfort but rather for struggle, not peace but pain in order that we may go out and help the world.

We must go out and help the world, its people as they are, with the truth, that what they seek is within themselves. We must go to the man of business, who is aiming to make fortune after fortune, and tell him that the happiness which he seeks is not in the fortunes but within him. We must go to the woman of fashion and tell her that the enticements, the diversions and the attractions she seeks are not without but within. We must go to the weary soul who wants oblivion and is seeking freedom through desire—through this and other amusement—and tell him the truth that forgetfulness will not come from without but from within. We must go to the working-girl and tell her—when she looks outside and thinks that life will be happier with new dresses, with added attractiveness—that the happiness and satisfaction she seeks will not come from these things but from within. We

must tell the man immersed in sin that the liberation he is seeking by going from church to church, will not come from outside but from within. We must go to our fellow-men in all places and somehow teach them that within them is the kingdom. That is a hard task for us all. Yet it is the only task which gives us inspiration in life, for as we become even a little free, we come to realize the sense of bondage of the world, and the tragedy of the suffering world calls us to give ourselves more to the world, to bring it to freedom.

The old, old truth, then, is once again spoken, and, as of old, in similar conditions. Once in Palestine, in the open fields and on the hills and by the seashore; once in India under the spreading banyan trees. The message is spoken once again under these oak trees, with the sun shining on us and the birds singing, with all these trees and this earth and these flowers also listening. And sometimes I think they understand many an element of truth that we with our human consciousness do not understand. Once again the message is being spoken, and it is as if into the crowded haunts of man, where the air is fetid and full of miasma and disease, cool airs come from far-off hills, and men feel there is something of freshness and vigor in life.

The Teacher asks us in these circumstances of the modern world, in open groves, under the sky, to feel, to think and dream anew. As came the Teacher in Palestine and said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live," once again the Teacher comes to give us life, life, life. And He offers to us, each one of us, a perfection which we in turn can give to life.

Ah, my brothers, you do not know what is the beginning of life until you discover the kingdom of happiness within you, till you stand free from authority, claiming the kingdom of righteousness for yourself, in order that you may give to the Beloved. Then you know the life that is perfect. There is even in sorrow a perfection which you can find to give to your Beloved. You can give perfection throughout unending time—that is the vision which the Teacher reveals today.

Is it not a wonderful vision? It is a vision that makes Life one, which brings all mankind into one's heart, which brings all that is known of God into every blade of grass, into everything the world has today in form and in life, and what is beyond both form and life.

This is the message. Let us listen to it in the silence of the heart, read of it in the solitude of the mind, look for it in the faces of our fellow-men. Wherever there is Mother Nature, wherever there are flowers, wherever the birds sing, wherever men in the cities toil and suffer, even wherever there is misery and degradation, there will you find the Divine Voice repeating to you, "Here is the Way. Here you will find the Path of Liberation."

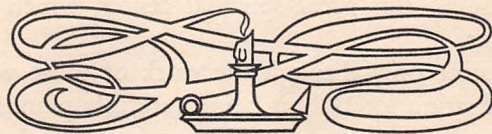
I hardly know what more to tell you. I may give a hundred discourses and yet somehow not explain to you the wonder of it all. I feel very much like St. Paul did when in Palestine the wonder was revealed to him of the message of that day:

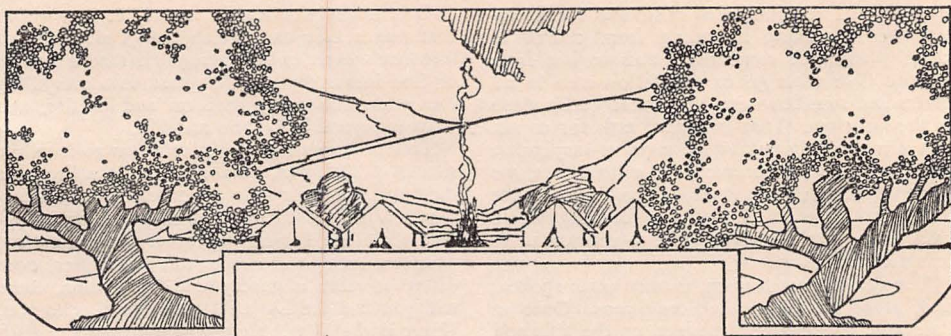
"Lo, if some strange intelligible thunder
Sang to the earth the secret of a star,
How should ye catch, for terror and for wonder,
Shreds of the story that was peeled so far?"

Scarcely I catch the words of his revealing,
Hardly I hear him, dimly understand,
Only the Power that is within me pealing
Lives on my lips and beckons to my hand.

Whoso hath felt the Spirit of the Highest
Cannot confound nor doubt him nor deny;
Yea, with one voice, O world, tho' thou deniest,
Stand thou on that side, for on this am I."

Now that the Teacher has come, there has indeed come also the day of judgment of the quick and the dead. Who will go with Him into the future? Who will cling to the past? That is the great call—to go with Him into the future. Though it may mean to suffer with Him, it means also to be glorified with Him, to take with Him into all the heavens not only our little self but also the millions of our fellow men.





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ITS CONTENTS

The first number of the *International Bulletin* was issued in November, 1927. It has appreciably increased in size and content since then, and has had occasional photographic illustrations. Recent numbers have contained items of such interest as opinions of the press about Krishnaji, news of his reception and his travels on his return to India, articles about his books;

there have also been reports of lectures and of how the National Organizers are applying the new ideals to practical work for the Star, and many notes and reviews by other writers.

Not the least useful of its contents are the latest lists of the National Organizers of the Order, and National Editors of *The Star* magazine, with their addresses; the notices of new books issued by the Star Publishing Trust; and the full and detailed information about registering for the Ommen Star Camp, 1928.

FUTURE PROSPECTS

The issues of the next few months will have unusual interest, for they will contain the happenings of the three Star Camps; first the new Camp at Benares, India; then the new Camp in the Ojai Valley, U.S.A., finally, the great Camp at Ommen in August. Krishnaji's first public address in London will also be reported, probably in the April number.

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